

## NEW HAMPSHIRE.

The civilized (self-supporting) Indians of New Hampshire, counted in the general census, number 16 (13 males and 3 females), and are distributed as follows:

Coos county, 7; other counties (5 or less in each), 9.

## NEW JERSEY.

The civilized (self-supporting) Indians of New Jersey, counted in the general census, number 84 (47 males and 37 females), and are distributed as follows:

Burlington county, 15; Mercer county, 19; Monmouth county, 18; other counties (7 or less in each), 32.

## NEW MEXICO.

### TOTAL INDIAN POPULATION AS OF JUNE 1, 1830. (a)

Total.....	15,044
Reservation Indians, not taxed (not counted in the general census).....	6,490
Indians off reservations, self-supporting and taxed (counted in the general census).....	267
Indians of the 19 pueblos of New Mexico, citizens and taxable (counted in the general census).....	8,287

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total.....	6,689
Reservation Indians, not taxed.....	6,490
Other persons with Indians, not otherwise enumerated.....	199

### INDIAN POPULATION OF RESERVATIONS AND PUEBLOS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total.....		14,777	7,680	7,097	735
Mescalero agency.....		513	226	287	410
Southern Ute agency.....		808	389	419	325
Navajo agency.....		5,169	2,617	2,552	
Pueblo agency.....		8,287	4,448	3,839	
Mescalero agency: Mescalero Apache (Fort Stanton) reservation ..	Mescalero (Apache) and Lipans.	513	226	287	410
Southern Ute agency, Colorado: Jicarilla Apache reservation (a) .....	Jicarilla (Apache) .....	808	389	419	325
Navajo agency: Navajo reservation (the portion in New Mexico.	Navajo (Apache) .....	5,169	2,617	2,552	
Pueblo agency: 19 Indian pueblos.....	Pueblos (3 stocks) .....	8,287	4,448	3,839	

(a) The Jicarilla Apache reservation was withdrawn from the Southern Ute agency in 1891 and attached to the Pueblo agency.

# ELEVENTH CENSUS, 1890.

## Map showing location of Pueblos in New Mexico.

Area estimates 906,845 acres.

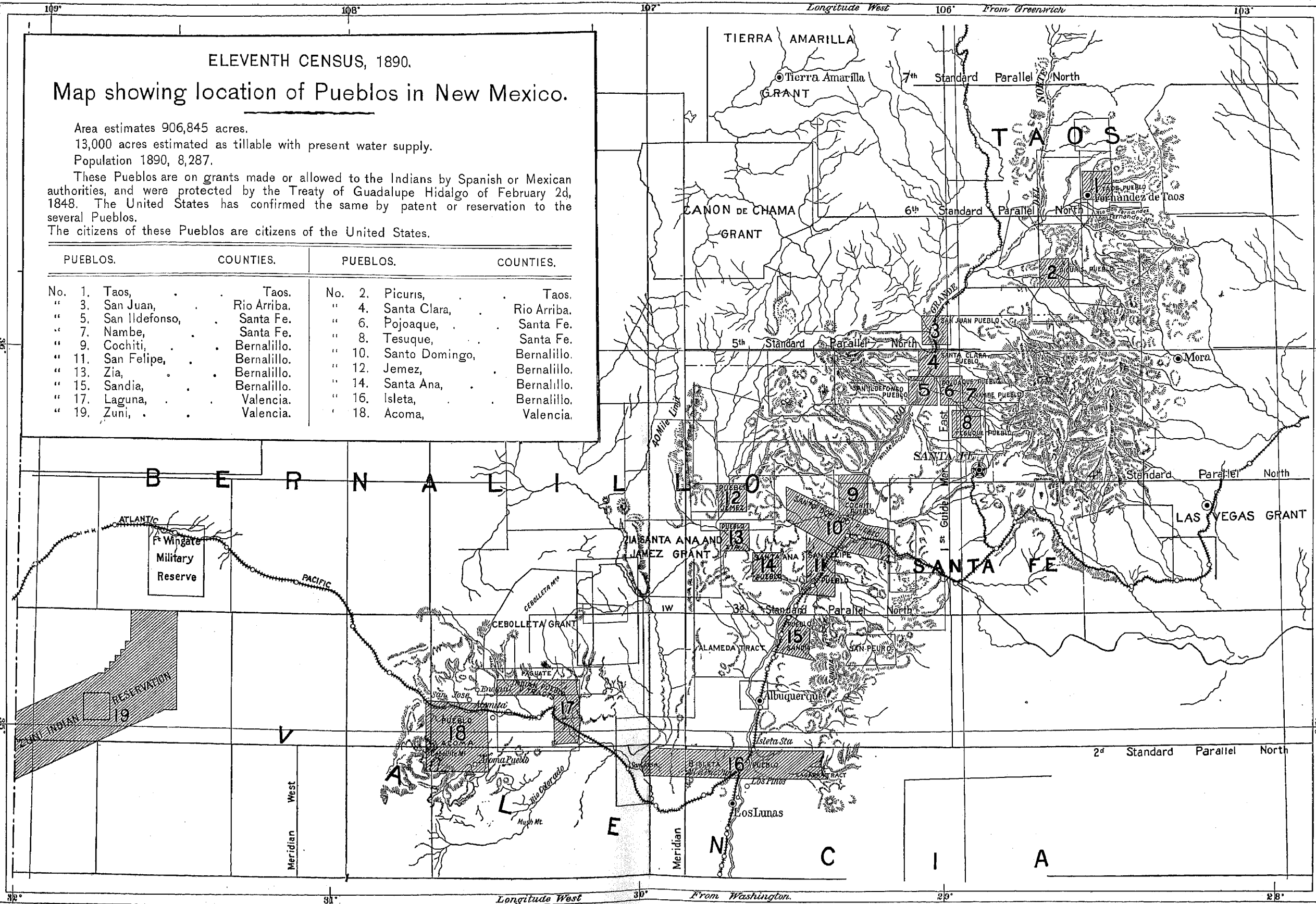
13,000 acres estimated as tillable with present water supply.

Population 1890, 8,287.

These Pueblos are on grants made or allowed to the Indians by Spanish or Mexican authorities, and were protected by the Treaty of Guadalupe Hidalgo of February 2d, 1848. The United States has confirmed the same by patent or reservation to the several Pueblos.

The citizens of these Pueblos are citizens of the United States.

PUEBLOS.		COUNTIES.	PUEBLOS.		COUNTIES.
No. 1.	Taos,	Taos.	No. 2.	Picuris,	Taos.
" 3.	San Juan,	Rio Arriba.	" 4.	Santa Clara,	Rio Arriba.
" 5.	San Ildefonso,	Santa Fe.	" 6.	Pojoaque,	Santa Fe.
" 7.	Nambe,	Santa Fe.	" 8.	Tesuque,	Santa Fe.
" 9.	Cochiti,	Bernalillo.	" 10.	Santo Domingo,	Bernalillo.
" 11.	San Felipe,	Bernalillo.	" 12.	Jemez,	Bernalillo.
" 13.	Zia,	Bernalillo.	" 14.	Santa Ana,	Bernalillo.
" 15.	Sandia,	Bernalillo.	" 16.	Isleta,	Bernalillo.
" 17.	Laguna,	Valencia.	" 18.	Acoma,	Valencia.
" 19.	Zuni,	Valencia.			



The Jicarilla Apaches, Mescalero Apaches (including 40 Lipans), and the Navajos are of Athapascan stock.

The Navajo reservation lies in Arizona, New Mexico, and Utah, but the agency is in New Mexico. The total number of Navajos is 17,204, entirely self-supporting, of which 5,169 are in New Mexico, 11,042 are in Arizona, and 993 are in Utah or roaming. (For data as to the Navajos (Apache) see Arizona.)

The Pueblo Indians, who live in 19 pueblos or towns, are citizens of the United States.

The civilized (self-supporting) Indians of New Mexico, counted in the general census, number 8,554 (4,533 males and 4,001 females), and are distributed as follows:

Bernalillo county, 3,469; Colfax county, 18; Mora county, 25; Rio Arriba county, 499; San Miguel county, 45; Santa Fe county, 589; Socorro county, 14; Taos county, 505; Valencia county, 3,374; other counties (11 or less in each), 16.\*

There are less than 300 civilized Indians in New Mexico besides the Pueblo Indians.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN NEW MEXICO.

TRIBES.	Stock.	Reservation.	Agency.
Jicarilla.....	Athapascan.....	Jicarilla Apache.....	Southern Ute.
Lipan.....	Athapascan.....	Mescalero Apache.....	Mescalero.
Mescalero.....	Athapascan.....	Mescalero Apache.....	Mescalero.
Navajo.....	Athapascan.....	Navajo.....	Navajo.
Pueblo:			
Acoma.....	Keresan.....	A pueblo.....	Pueblo.
Cochiti.....	Keresan.....	A pueblo.....	Pueblo.
Isleta.....	Tewan.....	A pueblo.....	Pueblo.
Jemez.....	Tewan.....	A pueblo.....	Pueblo.
Laguna.....	Keresan.....	A pueblo.....	Pueblo.
Nambe.....	Tewan.....	A pueblo.....	Pueblo.
Picuris.....	Tewan.....	A pueblo.....	Pueblo.
Pajarito.....	Tewan.....	A pueblo.....	Pueblo.
Sandia.....	Tewan.....	A pueblo.....	Pueblo.
San Domingo.....	Keresan.....	A pueblo.....	Pueblo.
San Felipe.....	Keresan.....	A pueblo.....	Pueblo.
San Ildefonso.....	Tewan.....	A pueblo.....	Pueblo.
San Juan.....	Tewan.....	A pueblo.....	Pueblo.
Santa Ana.....	Keresan.....	A pueblo.....	Pueblo.
Santa Clara.....	Tewan.....	A pueblo.....	Pueblo.
Taos.....	Tewan.....	A pueblo.....	Pueblo.
Tesuque.....	Tewan.....	A pueblo.....	Pueblo.
Zia.....	Keresan.....	A pueblo.....	Pueblo.
Zuni.....	Zunian.....	A pueblo.....	Pueblo.

**MESCALERO APACHE RESERVATION.**—The Mescalero Apaches have been on this reservation since 1874. They were, prior to this, 3 years at Fort Stanton, New Mexico, 36 miles from their present reservation. Prior to their being placed on a reservation their location was in New Mexico east of the Rio Grande, from Santa Fe north to Del Norte south. It is claimed by Chief Nautzila that these Indians were on this range before the cities of Santa Fe and La Hoja were built. No tribes or bands which are credited as being on the reservation are extinct or merged into other tribes. There are 40 Lipans (Apaches) on the reservation whose former location was Mexico.—H. RHODES, United States Indian agent.

**JICARILLA APACHE RESERVATION.**—The Jicarilla Apaches are composed of 2 bands, the Jicarillas and Olleros, about equal in number, both bands living together on the reservation, which is nearly square, located in northwestern New Mexico and almost due south of the Southern Ute reservation, Colorado. These are blanket (or wild) Indians, and originally were kept at the Cimarron agency, New Mexico, southeast of their present location. They were taken there in 1868, when the Utes were moved. They came to this reservation in 1887, when it was established. The Apaches lived in close proximity to the 2 bands of the Utes, and were looked after by the same agent. Again, they are almost identical with the Navajos, with a very slight difference in habits and language. They intermarry with the Utes and Navajos. They are very industrious, and will work as well as the average white man. They have occupied the land now in New Mexico always.—C. A. BARTHOLOMEW, United States Indian agent.

INDIANS IN NEW MEXICO, 1890.

The area of New Mexico was acquired by the United States by capture and the treaty of Guadalupe Hidalgo of February 2, 1848, and the Gadsden purchase of December 30, 1853. The Indians discovered therein by the Spaniards in 1539 were the Pueblos, or Town-dwellers, along the Rio Grande or on streams tributary to it, the Apaches in the south and west, some Utes in the north, with occasional foraging parties of Comanches, Pawnees, Sioux, and others. The Texan Indians, including the Lipans (Apaches), frequently roamed the southeastern

portion and down into Mexico. The Navajos (Apaches) were the fierce and warlike Indians. They covered at times almost all of the area of New Mexico excepting the portion occupied by the Pueblos and their lands directly adjoining the missions or churches. Prior to 1846, the date of occupation by the United States, the Spanish and afterward the Mexican government had frequent difficulties with the New Mexican roaming tribes. The Apaches about Fort Stanton, known as the Fort Stanton Apaches, who removed to the Mescalero agency and reservation in 1873-1874, were most dangerous to the white people. The Santa Fe trail, the road from St. Joseph or Westport, Mo., to Santa Fe and Mexico, became famous as an Indian raiding ground, for over it the commerce of an enormous region passed by pack train or in wagons. Finally a mail route was created. The Apaches made life cheap along this route for many years. Kit Carson and the trappers and hunters of fame, who made their headquarters along the Arkansas and Cimarron, and at Taos and Santa Fe, were at almost unceasing war with the Indians of New Mexico from about 1826 till after 1882. It can be said of the Apaches, including the Navajos, that they made war on all. They were unprejudiced marauders; they had no special tribal alliances, and when a chance for war or plunder occurred it was a matter of indifference whether it was Indian or white man.

The portion of the Navajo reservation lying in New Mexico contains 5,169 Navajos. There are also 993 on that part of the reservation which lies in Utah. The greater portion of the Navajos, 11,042, are on that portion of the reservation lying in Arizona, and therefore the description of the Navajo Indians and their reservation has been mainly given under Arizona.

The Jicarilla Apaches, living on their reservation in the northwestern corner of the territory, are fairly progressive Indians. The 2 reservations proper in New Mexico, the Mescalero and the Jicarilla Apache, are quite unfavorable for food production, and the Indians on them are nearly all subsisted on government rations. The consolidation of these 2 reservations would be in the interest of economy. The first reservation established in New Mexico was the Apache reservation with Bosque Redonda as its center, by President Lincoln, in January, 1864. The 19 pueblos of New Mexico are in fact towns or villages. They are on lands granted the Indians by Spanish or Mexican authority, and such have been acknowledged and, in all cases but 3, patented by the United States. The Pueblo Indians are citizens and respected as such.

#### MESCALERO AGENCY.

Report of Special Agent GEORGE B. MECHEM on the Indians of the Mescalero Apache (Fort Stanton) reservation, Mescalero agency, Donna Ana county, New Mexico, September, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Mescalero, Jicarilla, and Mimbres Apache.

The unallotted area of this reservation is 474,240 acres, or 741 square miles. The outboundaries have been surveyed and partly divided.

It was established, altered, or changed by executive orders May 29, 1873, February 2, 1874, October 20, 1875, May 19, 1882, and March 24, 1883.

Indian population, 1890: Mescalero Apaches, 513.

#### MESCALERO APACHE RESERVATION.

**DESCRIPTION.**—The Mescalero Indian reservation lies in Donna Ana county, New Mexico, and contains within its boundaries 474,240 acres, of which vast area only 4,000 to 5,000 acres, or 1 per cent, could be cultivated by the aid of irrigation, the remainder being rugged mountains.

It is a magnificent forest of stately pine, cedar, piñon, fir, and scrub oak, and makes a picturesque sight with its narrow valleys, on either side of which are high, steep mountains, covered with tall and straight fir trees. All of these valleys and a portion of the mountain sides adjoining are covered with a dense grass, which grows to a height of from 1 to 2 feet.

The valleys range from 4,500 to 6,000 feet above the sea level. Along these valleys on either side, at the foot of the mountains, burst forth large springs of good, clear water, and in some places are found sulphur springs.

**CLIMATE.**—In the summer months the climate is most delightful, the nights especially being cool and pleasant. The winters are somewhat severe.

**ECONOMIC CONDITION.**—The Mescalero Indians are satisfied with their financial condition, and from their standpoint a more prosperous class of people never existed. In former years, before receiving aid from the government, they deeply felt the pangs of hunger and suffered much from the piercing winds of winter, the skins obtained from the chase being inadequate for clothing. Having become accustomed to a life of this kind, their needs are few. There is little suffering among them now. They are always ready and willing to appear in dire distress, the women in particular being beggars of the worst class. When thus engaged they pretend great hardships and privations, yet none of them would exchange place with the most prosperous farmer, mechanic, or business man or woman. Begging with them is an art, which they practice with a degree of skill greater than that of the white professional beggar. They love to accumulate in this way, and many an old woman has stored away for safe keeping flour, sugar, and tobacco, which she has obtained on the plea of being "out".

a The statement giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

The desires of a Mescalero lie largely in the filling of his stomach and a display of garments of many colors. All he asks is his native fare, with the addition of those articles which the government taught him to use.

In order to correctly estimate the amount each Indian receives from the government, they may be divided into two classes: school children, which includes all those attending school, both in the schoolroom and in the industrial department, and the policemen, 10 privates and 1 captain, in the first class, and all other Indians in the second class. The latter class is generally styled "camp" or "blanket" Indians.

The government issues weekly to each camp Indian about one-half pound of flour and three-fourths of a pound of beef for each day, with a small amount of coffee and sugar; and clothing is issued quarterly. The food thus issued is sufficient, if used economically, to maintain either man, woman, or child, with no need of exertion on his or her part to obtain more.

Very little improvement of either their mental, physical, or economic condition can be hoped for in the blanket Indians. When the government began issuing rations of coffee the Indians refused to take it, but by degrees they acquired such a liking for it that now coffee is valued more highly than flour.

The 513 Mescalero Indians own 400 head of cattle and 750 ponies and mules. (a) The ponies are their stock in trade, and they are adroit in their manner of dealing; good judges of animals, and willing to warrant anything they have as being sound and all right. A dollar seems to be the smallest coin they care to take cognizance of. They will ask that sum for the most worthless trinket they possess, and for articles of more value their prices are correspondingly high. They show tact in maintaining a price, and evince apparent unconcern whether a sale is made or not. Generally they are willing to make a reduction of 80 or 90 per cent in order to effect a sale, but not until every effort has been exhausted and they are satisfied that to make the sale the reduction is necessary. Their manners in attempting a barter are ingenious. They never show any anxiety in the matter, but will usually carry the articles with them, hidden under their blankets, and if not at first successful they will hunt the party up and bring themselves to his notice, at the same time endeavoring to show little concern.

FARMERS.—The farming done by these Indians is very little. They are apparently indifferent as to weeds in their corn. The value of corn and oats and other articles raised by the Indians last year and sold to the government amounted to \$1,400, and to other parties about \$700. The government paid them for corn about \$1.25 per bushel, and 60 cents per bushel for oats. Much of the corn is used by them while green, they being very fond of roasting ears.

The excellent grass, of which the reservation has a good supply, is quite sufficient to keep their stock without much loss as compared with the price at which they value their labor. Possibly one reason why the Mescaleros do not take more interest in farming is the fact that it requires considerable labor to get the ground in condition, irrigating ditches and drainage being necessary.

The reservation is the herding ground of large numbers of cattle owned by outside parties, and from these the Mescaleros take enough to equal in value the rental they should have, and with these, added to their regular rations of beef from the agency, they manage to keep a very fair supply of fresh meat constantly on hand. They are re-enforced in the meat supply by many kinds of wild game, in which the reservation abounds, such as antelope, deer, and turkey. The flesh of cattle, deer, and antelope is cut up by the Indian women into thin slices and dried in the sun, which is then called jerked meat, and can be eaten at any time, cooked or uncooked.

When one desires to take a journey, to be absent 8 or 10 days, he fills a sack with this meat and is thoroughly equipped for the trip. Chili, something like red pepper, is a great favorite with the Indian and is usually a part of his bill of fare.

They are experts in counting money and making change.

It is a very rare occurrence to find these Indians without some money. They keep it securely under their clothing, hidden in a purse covered with beads, and they never boast of the amount they may have, always endeavoring to convey the impression that they have none, or in case they are making a purchase, that the money with which they pay for the article purchased is the very last they have. None of these camp Indians have at any time any great amount of money hoarded up, yet a few of the educated ones, who are in school here, have saved up several hundred dollars and have it placed to their credit in the Albuquerque bank, and these Indians are as modest in regard to this matter as the uneducated ones.

No effort is made by the blanket Indians to get milk from their cows, or to obtain other kinds of food than what has been mentioned. The only favorable outlook for these camp or blanket Indians seems to be the raising of cattle and horses. They take good care of their horses and mules and are beginning to pay considerable attention to cattle.

The reservation is admirably adapted for grazing purposes and of very little value for farming.

The educated Indians, or the ones attending the school, are by far the most successful farmers. They are the only ones that are willing to remain in houses and live like civilized people, and for the advancement of this class the agent is bending every effort.

To the school children and to the policemen when on duty the government issues double rations and increases the supply of clothing.

The advancement these Indians have made in agriculture is not very encouraging.

**SCHOOL.**—The school building has a seating capacity of 50 and is well furnished with modern appliances. The pupils are furnished everything necessary. There is a general superintendent, who has charge of the mental training, and an industrial teacher, who has charge of industrial instruction. In connection with the school is a cooking department, conducted by a man, assisted by the larger school girls. There is also a matron and a seamstress and laundress.

The first and greatest task in connection with the school is securing the children from their parents, and to do this successfully requires a great deal of tact and good judgment on the part of the agent. Very few, if any, of the parents want their children in school. The children do not want to leave their huts and tents and filth and rags for the purpose of being civilized and educated, and it is very doubtful if at any time afterward they are satisfied with the change. While the children to all appearances are pleased with the change, with the clothes and enough to eat, they never miss a chance to return to the camp, 5, 10, or 30 miles away, and remain there as long as they are allowed. There are about 35 pupils under the charge of this school and 20 are attending other Indian schools.

Of the Indian children now attending school nothing but praise can be said as to their conduct, their aptness to learn, their industry, and reliability. They are quick to obey, willing to do anything they are told, and to an observer who is ignorant of the past history of these educated Indians it would seem impossible that they ever would go back to camp and take up life just where they left it. When they do this they discard their comfortable coats and vests and cut off the upper part of their breeches, substituting therefor the breechclout and a "gee-string", a blanket for the coat and vest, moccasins for shoes, put rings and chains in their ears, paint their faces and heads with many colors, adorn their heads with feathers in lieu of a hat, strap on belts of cartridges and revolvers, and sling a gun on the pony. The height of his glory, his ambition being satisfied, now is to steal anything that should come his way, lie to everybody he meets, and go home and order his 1, 2, or 3 squaws to carry in wood for a rainy day. This condition of affairs only exists where the Indian is allowed to go back to his tribe. The influences of their earlier life and their parents seem to outweigh all else.

At this agency the industrial school has 20 cows. The girls, under the direction of the chief cook, make all the butter needed for the school. They make bread, cakes and pies, and are very useful cooks and housekeepers while under proper direction. They are educated to sew, knit, wash, and iron. The boys are handy at anything to which they turn their attention. One is a blacksmith and does fair work. All of the larger ones know something about carpentering, painting, gardening, and all kinds of farming, and are very good workers.

Several of the boys and girls speak 3 languages: Apache, Spanish, and English. The latter seems to be the most difficult for them to speak, and they never resort to it unless it is necessary. In talking with those who speak both English and Spanish they prefer to use Spanish; when speaking to each other, they invariably use Apache. The girls particularly are very reticent in using the English language, in fact any language, to a white person. All the girls are very modest in appearance and conversation.

Notwithstanding the continued opposition of the parents to the education of their children, there is a noticeable change in some respects. An Indian prefers his son who has been attending school to marry a schoolgirl instead of a camp girl or ignorant squaw. Some of the more intelligent Indians admit that the school is a good thing. Parents of the scholars pay frequent visits to the agency school and seem very proud of the advancement of their children. While the children are in school, the parents frequently sit on the doorstep and watch with eager eyes every movement of their offspring, sometimes coming in the morning and remaining until noon. During these visits to their children they usually bring them presents of moccasins and nuts. The children always seem to be glad to see their parents on these visits, and are with them as much as possible.

Some 8 or 10 years ago there were 2 schools in operation, 1 of these at the agency and 1 at the camp. The school at the camp proved to be a failure, owing to the removal of the Indians from one camp to another and the inability of the teacher to keep the children in the school. The open question seems to be what to do with them after they leave school.

**TRIBAL DIVISION, HABITS AND CUSTOMS.**—This tribe is divided into 2 clans, each with its recognized chief, whose duty is to act as spokesman and mediator, but whose influence is not felt to so great an extent as formerly. These 2 chiefs are very fair men, always advocating peace, and render the agent much service in managing the Indians.

Both of the chiefs have been to Washington, and proudly wear the large medals presented to them by President Garfield. The medals are attached to their vests, which are worn on the outside of the coat, when worn at all. None of the Mescaleros are good talkers. They will unhesitatingly misrepresent facts to the government officials, yet they are greatly outraged if they are in any way deceived; but when once an agent gains their confidence, they implicitly trust him. Notwithstanding the several employes that the agency has, the Indians always come to the agent for information and advice.

One of the great obstacles which the different agents encountered was the whisky traffic among these Indians. According to the report of the agent in 1876 a great amount of whisky selling was going on among the Indians,

Eleventh Census of the United States,  
Robert P. Porter, Superintendent.

Indians.



MESCALERO AGENCY, NEW MEXICO.  
HORSE THIEF, MESCALERO APACHE INDIAN.

1890.

and in the report of 1883 the agent says "the manufacture of 'tiswin' and consequent intoxication have been entirely unknown during the year". Very little, if any, whisky or intoxicating drinks are now sold to the Indians, owing to the stringent law and rigorous enforcement thereof by the agent and his employés. During the last year 1 person has been convicted of this offense and sent to the penitentiary. The offense was committed at a small town about 15 miles from the agency.

The manufacture by the Indian women of tiswin still continues, but strong precautions are taken by the policemen of the agency, and those found making it are promptly locked up in the guardhouse. Tiswin is made by taking corn and covering it over with dirt or manure until it begins to rot, when it is taken out and the juice extracted, the liquid being much stronger than alcohol. After drinking this stuff all the badness of the Indian is exhibited; it makes them quarrelsome and dangerous, never having the effect of rendering them jovial or generous. It is safe to say that, taking these Indians as a whole, they drink intoxicants less than any other community of like numbers in the territory.

The home of the Mescalero is a tent of possibly 30 feet in circumference, with a small aperture for a door, which admits one into the midst of all the household belongings. Usually there is a fire in the center and a pot of meat cooking, as they have meals at all hours. Around this fire and against the sides of the tent are their blankets, skins, fresh meat, guns, flour, ammunition, and boxes with coffee, sugar, and trinkets. Educated or ignorant, high or low, all are the same. While one is making coffee in a vessel with no lid, another will bring in a whole leg of steer and throw it on the fire to roast, and while in the process of roasting he commences cutting off and eating; and so it goes all day long. A few have begun using salt on some articles of food.

The older Indians seem to be satisfied with the present order of things. They cling to their old custom of marriage and divorce. Most of the girls on arriving at the age of 12 or 14 years are considered eligible to perform the duties of a wife; in fact, if they are not married before they are 15, they are considered "old maids". On arriving at the age of what they consider maturity the girl makes her first appearance at the Indian dance, together with all other girls of her class. An Indian dance is the great event of the season. After obtaining the agent's consent and receiving an extra supply of rations, such as beef and flour, together with a supply of coffee and sugar, all the Indians of the reservations, men, women, and children, pack up their tents and goods and drive their horses, mules, and cattle down to the dance ground and prepare for a 4 days' dance. The tents are all put up on the dance ground, and in the center a large tent in the shape of a horseshoe is erected. In the center of the large part of this tent a fire is built, and back of this against the tent is the girls' dancing place. At the entrance of the tent, being the narrow part of it, is spread the deerskin, and around this the men are gathered, each provided with a stick used to keep time on the skin. In this same place is the drum used for the same purpose. On the outside of the tent is another fire, around which all the marriageable young men, stripped to the waist, with bodies and faces painted and disguised, together with several smaller boys acting as clowns, are to dance. Before entering upon their dance the girls go through a ceremony with their Indian priest. Then the priest, with a stick of rings, escorts the girls to their dancing place. Shortly the dance on the outside, plainly visible from the inside, begins. The same dancers dance all night long, with short intervals for rest, keeping it up 4 nights. The day is spent in eating and sleeping. Indians who are not engaged in making music or dancing are usually in other tents playing cards or eating. After the third dance of this kind the girl is eligible for the marriage ceremony. The young man who has had his eye on his future wife then proceeds to the home of the girl, and in front of her parents' tent hitches his 1, 2, or 3 ponies, or whatever he may feel able to give her parents as a marriage gift, and without communicating to them leaves his property and goes back to his home. It is optional with the girl to accept or reject the offer. After an absence of 10 or 12 hours from the girl's home the young suitor returns, and should he find his property where he left it, untouched, it signifies that his suit is not accepted, and he takes his ponies or whatever he offered; but if the property has been removed, it is notice to him that his suit is accepted. When the parents accept a young man as their future son-in-law they at once appropriate all the property left by him, and erect a tent for the young couple as a wedding gift a short distance from that of the parents, and the daughter is placed in it. When the young man returns and finds by the absence of his ponies that his suit has been accepted, he at once goes to this tent, and without any other ceremony they are then lawfully married. After the marriage the girl goes through one or more dances like the former ones, celebrating her marriage. The presents made to the parents by the suitor are considered in no way the purchase price of the girl. It is considered that these presents will counterbalance the expense of the parents in making the tent and paying the priest for conducting the dances or ceremony.

The sale of girls for wives against their will is never heard of among these Indians. There are a few Indians who have plural wives, but an Indian never takes his second wife without the consent, and generally the urgent request, of his first wife, and it is a rare occurrence to find one wife jealous of the other. The first wife, when incumbered with 2 or 3 children, having all the work to do, is quite satisfied to have some young girl assist her in her work, and for this reason some of them are anxious for the second wife.

The first marriage of these Indians conducted according to civilized ideas occurred on the 4th of July, 1890. Two of the school Indians were married beneath the Stars and Stripes in the presence of a large gathering of people of the neighboring towns and a large number of camp Indians, the ceremony being performed by a Catholic priest. Immediately after the ceremony the young couple gave a reception in the agent's parlor. Both of these

people are still connected with the industrial school, living in a house near the agency house. It is the intention to encourage this class of marriages and to locate the married couples in the same neighborhood, close to the agency and away from the camp Indians, build them houses, and fit them up in civilized style. The boys are all capable of doing the carpenter work, and are only too willing to do it when assured it is for them. Several of them have selected their future wives from their schoolmates, and are only waiting to get the agent's consent to be married.

The Mescaleros understand divorce law the same as their white brothers. The only difference between the two modes of procedure is a greater degree of fairness in the Indian way. When Mescalero men or women become dissatisfied with their partners they communicate the fact to the parents and brothers of each side of the house, and a council of these, together with the husband and wife, is immediately held. If a husband is the complainant he states his case, together with his proof, to this council, and the woman is heard in her own behalf. In case the decision is favorable to the husband the wife's parents bring back the property that was given them at the time of the marriage; in case the husband is in fault this is not done. It is dangerous for an Indian to desert his wife, unless he procures a divorce. Mescalero women of ill repute and unchaste have their noses cut off. It has had the effect of putting a stop to unchastity. Only one woman has had the misfortune of paying the penalty for this crime. None of those loathsome diseases so prevalent among some other Indian tribes are found here.

**SUPERSTITION.**—These Indians are very superstitious. Their superstition keeps them in tents instead of houses. They have a great dread of the dead, and in fact will not remain in a house or tent where one has died. In case of the death of an Indian his tent and all his household goods are immediately burned, his pony is taken to his burial place and there shot, his gun, revolver, knife, and such articles are buried with him; then he is supposed to be ready to mount his pony and dash out into the fields of the "happy hunting ground". Not many years ago the best pony that the deceased owned was selected to be killed, now the poorest is usually selected, and they begin to realize that his guns and other effects are frequently missed from the grave and recognized on the belt of the white man.

On becoming ill those Indians who live in houses are taken immediately to a tent to prevent the necessity of burning the house in case of death. Upon the death of a married Indian his wife trades off all his stock to some other Indian for a like amount. If the deceased has occupied land, cultivating it at the time of his death, the widow exchanges it for other land. She does not wish to remain in the same house or tent, cultivate the same land, handle the same horses or cattle, or in fact anything that was the property of her husband. After an Indian has died no matter how great he has been in the councils of war, they refrain from using his name. Upon the death of an Indian, his squaw, together with his and her sisters, after completing his burial, usually go up into the mountain and remain several days lamenting the loss of their relative. They are sometimes accompanied by the male members of the household, but these soon tire of the performance and go back to camp.

After the marriage of a daughter the son-in-law makes it a point never to come in contact with his wife's mother. This custom is rigidly followed. During the day the rations are distributed, a time when every Indian will be at his post waiting for his turn to receive his quota, should a mother-in-law appear upon the scene and in close proximity, the son-in-law immediately vacates his position, even though he be upon the point of receiving his rations, and gracefully retires to the rear.

**RELIGION.**—With very few exceptions the old ideas of Indian religion are unknown by the Mescaleros. They believe that their ideas of religion, of future punishment, of the formation of world and man, and of baptism are the old Indian ideas; yet there is no doubt that those Jesuit missionaries who many years ago cast their lot with them have by degrees infused into them their own religious ideas.

They believe that the white man is the descendant of Abel and the Indian the descendant of Cain, and they concede that Abel was a good man and Cain the opposite, consequently the descendants of Abel are better than the descendants of Cain. While they believe the above, the acts of the Indians in their murderous depredations and lawlessness are justified and are the natural outgrowth of their ancestor, Cain.

They have a crude idea that at the beginning of the world, or about that time, bows and arrows were placed on the same line with guns, and that the Indian and white man were placed equal distances from them and told to choose their weapons, and that the white man succeeded in getting the gun and the Indian the bow and arrow.

They reason from their knowledge of the sun, moon, and stars that there is a God. They believe in future punishment coupled with hell fire and brimstone; that it depends upon the behavior on earth whether the Indian takes up his future abode in this resort or in the coveted "happy hunting ground". They have ceased to worship the sun or moon or rocks or animals, but they have formed no substitute worship. Possibly some crimes have not been committed and wrongs have been righted through fear of eternal punishment.

Now and then a minister of the gospel makes his appearance at the agency, and is listened to attentively by the school children. The camp Indians rarely attend any religious service.

**ATTACHMENT FOR TEACHERS.**—There is a marked advancement in the work of the boys and girls who are under the charge of the matron and assistant laundress and seamstress. Their sewing, quilting, dressmaking, patchwork, mending and knitting are equal to that of their white sisters of the same age and opportunities, and especially marked is their attachment to their teachers; with them they will converse in English, to them they come with their woes and complaints. The girls implicitly confide in them.

**PHYSICAL CONDITION.**—The Mescaleros are, with a very few exceptions, very much below the whites in stature and size; the women in particular are small; all have straight, black hair, which, with the exception of the school children, is worn long and loose or done up in braids wrapped in red flannel.

The camp Indian's clothing usually consists of a government shirt, breechcloth, and gee string and leggings, in the summer made out of calico, highly decorated with beads, and in winter of heavier goods, with a government blanket, which is worn diagonally over the left shoulder and under the right arm, held together with the left hand the ends twisted under their belt. A large number of the men wear hats. The women have no headgear, whatever, except when part of their blanket is used for that purpose. The women wear a kind of blouse with open sleeves from the shoulder down, cut off at the elbow. This, with short skirt, leggings, and moccasins, comprises their wearing apparel.

Neither the men nor the women, the women in particular, attempt to envelop the whole body in clothing; but, no matter how loosely they are dressed, their nakedness is always hidden from view.

The Indian women get old in appearance very rapidly. At the age of 30 or 40 years they would easily pass for persons 60 or 75 years of age. Notwithstanding all this they are as full of fun and wit as any of the young ones, and retain all their cunning and sharpness to the end.

The general health of these Indians is perhaps as good as that of a like number of white people in the same locality. They still have their medicine man, but he never did wield much power among the Mescaleros, and the agency physician is rapidly taking his practice. This change of affairs has come about wholly by the success of the physician in treating the sick who have been brought very close to death's door by the treatment of the medicine man. All the more intelligent Indians have confidence in the white medicine man. The others, unless they think well of a physician as a man, seldom consult him as a physician.

The Indians in their camp life know nothing of nursing the sick. During the last winter smallpox and grip both made their appearance among the Indians and rapidly made their way into the school. At these critical times the efficiency of nursing was first put into actual practice. The young patients were put into clean beds and clothing, and were constantly waited upon by the matron and the assistant seamstress. The boys, in addition, were constantly waited on by their industrial teacher.

Until 1887 the Jicarillas were under the control of this agency, and they greatly outnumbered the Mescaleros. From the physician's report of 1882 there were 240 cases treated, divided into (1) diseases of the digestive organs caused from gross feeding, and (2) slight pulmonary ailments from exposure. The physician expressed the idea that "the introduction of civilized habits would largely reduce both". The 1883 report shows that the Indians were very anxious to be vaccinated during a smallpox epidemic that raged in that country during the winter of 1882-1883, and that the Indians escaped without a single case of smallpox. The report further states that there is a marked "increase in promptness with which Indians received medical aid".

During the last year the agency physician treated 228 cases; 54 of these were sore eyes, or conjunctivitis, caused by the smoke in the tepee largely and the want of protection from the sun's heat, and part of it was hereditary; 28 cases were rheumatism, 1 gunshot wound, 1 flux, 8 cases of dyspepsia, 5 inflammation of lungs, 17 inflammation of larynx, 1 inflammation of stomach. There were 2 cases of diarrhea, 2 of remittent fever, 2 of worms, 14 of scrofula, 1 of cancer of tongue, 2 of neuralgia, 2 of insanity, 4 of congestion of brain, 3 of concussion of brain, 1 of inflammation of bowels, 4 of consumption, 3 of pleuropneumonia, 3 of typhoid fever, 4 of paralysis, 1 of dropsy of the heart, 11 of varioloid, and 3 of tonsillitis. Very few deformed persons are noticed among these Indians; and only three are reported by the physician. There are none defective in speech or hearing.

There are no diseases common among the Mescaleros different from those among the whites; there is perhaps more scrofula and sore eyes. They insist on being treated for immediate relief, and consequently strong medicine, going right to the seat of pain, is given them, as they will not wait for the effect of medicines which act slowly.

There were 8 deaths reported to the physician, 1 of which was the result of accidental shooting. The births largely outnumber the deaths.

Very seldom more than 2 or 3 children are found in one family. Very few of the men or women walk erect, and their gait is anything but admirable. They walk as though they were afflicted with abdominal pains, though very few of them are stoop-shouldered. The Indian women walk less erect than the men. This is because they carry their papooses on their backs, as also wood, hay, corn, lumber, and every other article of transportation.

Good and sound teeth are suggestive of good digestion. No class of persons have better and whiter teeth than they. There are very few tobacco chewers among the tribe, but all are constant smokers, using cigarettes only, which they make themselves, smoking from 20 to 50 a day.

There are about 360 single persons. There are very few girls over 15 years of age who are not or have not been married. About 35, all school children except one or two, wear citizens' dress wholly; the remainder of the tribe wear but very little of it. Some of them wear hats, a great many of them shirts, and possibly half of the men wear vests; but few of them wear trousers. On special occasions they don a coat, usually with the vest on the outside. There is probably not a single Indian who has not attended school who can read or write English, and very few of that class can use English enough for ordinary intercourse. There are over 100 children of school

age, about 45 of whom have attended the agency school some time during the year. There is only 1 schoolhouse, which has accommodations for 50 pupils. It is a 1-story adobe, with a cellar underneath, worth, together with the furniture, about \$2,000. These adobe buildings are of large-sized brick, made of dirt and straw, which, after being thoroughly dried, are laid up after the fashion of a common brick house. The schoolhouse is plastered both inside and outside, and has the appearance of a stone house. There are 4 adobe houses besides the schoolhouse, worth about \$5,000, and 9, mostly frame buildings, worth about \$2,000. There are also 3 log houses, worth about \$300, and 7 sheds, worth \$250. The furniture at the agency is worth \$1,000. There are about 30 dwelling houses occupied part of the time by the Indians; some are log, some adobe, and part are frame. Many of these houses are little more than huts.

**EMPLOYMENT OF INDIANS.**—The agent employs Indians generally in freighting from the railroad, a distance of 110 miles. They have earned during the past year, by freighting alone, nearly \$500. They cut wood and sell to the different employes of the agency and neighboring whites. They sometimes sell ponies and cattle to the whites, and in these various ways they manage to obtain considerable money. The different trading stores close to the agency and the merchants in the adjacent towns are usually willing to give a great many of them credit, and the Indians usually pay at the time agreed upon.

There are not more than 5 or 6 Indians of mixed blood in this tribe.

### SOUTHERN UTE (COLORADO) AGENCY.

Report of Special Agent GEORGE D. MESTON on the Indians of the Jicarilla Apache reservation, Southern Ute agency, San Juan county, New Mexico, September, 1890.

Name of Indian tribe occupying said reservation: (a) Jicarilla Apache.

The unallotted area of this reservation is 416,000 acres, or 650 square miles. Partly surveyed. It was established, altered, or changed by executive order of February 11, 1887.

Indian population, 1890: 808.

#### JICARILLA APACHE RESERVATION. (b)

The Jicarilla Apache reservation is located in northern New Mexico, and joins the southern border line of the southeast corner of the Southern Ute reservation, Colorado, for a distance of 20 miles. It is rectangular in shape, being 34 miles from north to south and 22 miles from east to west. It contains 416,000 acres, and is strictly a timber and grazing country, being composed of low pine-covered hills and mesas, with small valleys lying between the narrow canyons. A few small lakes are scattered here and there. In some of these valleys there is sufficient moisture to permit farming to be carried on to a slight extent by the Indians. About 400 acres were cultivated by them last year, although by far the best agricultural lands on the reservation are occupied by the bona fide Mexican settlers, who possess nearly 4,000 acres. An estimate of the produce raised by the Apaches during the past season is as follows: oats and barley, 1,200 bushels; wheat, 400; potatoes, 500; onions, turnips, beans, and other vegetables, 100 bushels; 1,000 pumpkins, and about 400 tons of hay. All of the above products were raised entirely without irrigation. There are no lands here cultivated by the government.

**IRRIGATION.**—On the whole reservation there are only 3,000 acres of what may be termed arable land. Of this area, only one-third, or about 1,000 acres, can be irrigated by means of ditches; the water to be obtained from the Navajo river, the only available stream for this purpose. To irrigate the remaining 2,000 acres it would be necessary to construct reservoirs.

**ALLOTMENT IN SEVERALTY.**—The lands on this reservation are now being allotted in severalty to the Apaches. This plan appears to be received very favorably by the Indians.

**TIMBER.**—There are about 60,000 acres of excellent pine timber. A sawmill is run by the Indians. About 46,000 feet of lumber were sawed last year, most of which was issued to the Apaches to be used for various purposes, principally for building.

When passing through the reservation one will notice that many of the pine trees have been stripped of their bark. It is done by the Indians, who use the inner bark of the pine for various purposes. It is valued by them principally as a food, being pounded between two stones, and by that means ground into meal.

**STOCK RAISING.**—Stock raising is the principal occupation of the Apaches. This is an excellent stock country the south and southwest portions of the reservation comprising good summer and winter ranges. During January and February there is considerable snow and steady cold weather in the northern section, and the stock is obliged to care for itself and subsist temporarily on sagebrush.

Providing a few sheds and some winter feed would require but little expense, as there is always good open range, except during the months of January and February. The following is a list of the stock owned by the Jicarilla Apaches: 3,000 horses, valued at \$50,000; 800 sheep, at \$1,600, and 12 mules, at \$500. These Indians

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

<sup>b</sup> In 1891 the Jicarilla Apache reservation was made a part of the Pueblo agency, at Santa Fe, New Mexico.



(D. B. Chase, photographer, Santa Fe.)

SOUTHERN UTE AGENCY, COLORADO.

1890.

Jicarilla Apache runner.  
Puerta and wife, Jicarilla Apaches, visiting their daughter at Ramona school, Santa Fe.

Puerta, Jicarilla Apache.  
Jicarilla Apache mother (from reservation) visiting her children at government Indian school at Santa Fe.



(D. B. Chase, photographer, Santa Fe.)

NEW MEXICO.

1890.

JICARILLA APACHES, GOVERNOR AND RULERS IN THE FOREGROUND.

Elote.

Augustine Velarde, governor.

Augustine Vigil.

Santiago Largo.

have adopted a brand of their own, the star and crescent. This brand is not only found on their horses and other stock, but may be seen throughout the reservation cut on the trees and rocks and painted on their tents.

**MINING.**—There are vast fields of coal on the reservation. Jet is also found in large quantities, and is worth about 50 cents a ton.

**AGENCY BUILDINGS.**—With the exception of the sawmill, the buildings at the subagency (Dulce, New Mexico), are in a miserable condition. They are few in number, very inconvenient, and not even weatherproof. The employes' families live off the reservation.

The government stock at this agency consists of 4 horses, valued at \$600; 8 oxen, at \$400, and 2 mules, at \$200. There are but few implements. The value of all the furniture is about \$150.

**BANDS.**—The Jicarilla Apaches are divided into 3 bands, the Llaneros (plains), Ollereros (pottery makers), and Jicarillas (basket makers), although properly speaking they are all Jicarillas and one band, all being in friendly relation. Each band has a separate chief and subchief, but their powers are merely nominal. The head chief, or governor, as he is called, of all the Jicarilla Apaches is Augustin Velarde. His office was obtained by election. He is of slight build, wears complete citizens' dress, and on his left breast the Garfield medal, of which he is justly proud. Velarde is a very intelligent and progressive Indian.

**POPULATION.**—The total population of the Jicarilla Apaches, as enumerated by the Indian agent, is 808, of whom 389 are males and 419 females. The Apaches appear to be slightly on the increase.

**OCCUPATION.**—Stock raising is the principal occupation, although a large number devote their time to agriculture. In the manufacture of baskets the Jicarillas excel all other Indians. It is the principal source of income to many, and every year a large amount is realized in this industry.

**APPEARANCE.**—The Apaches are comparatively small in stature, quite sinewy, but not stout. In general appearance they are in marked contrast with their neighbors, the Southern Utes, who are, as a rule, stouter and better dressed. Both tribes have been so intimidated that they will almost run away from their shadows.

**DRESS.**—The Apaches possess few ornaments, fancy blankets, or beaded articles, though with but few exceptions small bracelets made of leather or beads are worn as charms or amulets. Some of these Indians are actually ragged, having traded or sold the government blankets furnished them. The customary Indian practice of always carrying a blanket, both in winter and summer, is still in vogue. Many wear some portions of citizens' dress, such as a vest, shirt, or hat, and about 25 wear citizens' dress entirely, although very few of the latter possess either a coat or overcoat. They prefer to carry a blanket. With but few exceptions, the Apaches wear their coarse black hair braided into two parts, each long braid being allowed to hang over the shoulder. The squaws' thick massive tresses hang down over both sides of their faces, often covering their eyes. On reaching the shoulders the hair is cut. Many of the men wear a cartridge belt and revolver, though the latter is seldom used, and very often it is not loaded or is broken in some way. They seem to be carried for ornament, except in the case of the Indian police.

**HEALTH.**—The general health of the Jicarilla Apaches is good. They gorge themselves immediately after rations are issued to them, and then nearly starve themselves until next ration day. They use paint excessively, and suffer the consequences, sore eyes being a common complaint. In the springtime many faces are covered with blotches and sores. This disease yields very readily to the treatment of the agency physician. Its cause is attributed by him principally to malnutrition and partly to paint. Of syphilis only two marked cases have been discovered during the past 4 years. Heart disease and consumption are prevalent to a slight extent among them. There are a number of cases of chronic rheumatism and bronchitis.

The Apache is an Indian of much better principles than the average.

**MEDICINE MEN.**—The Jicarilla Apaches employ the medicine men for all cases of sickness and generally give a horse or two as compensation for the medical services.

**WHISKY.**—They drink whisky, often in large quantities, and get drunk. The reservation is surrounded by as purely tough a class of citizens as one can imagine. The majority are Mexicans, and the Apaches obtain much of their whisky from them; but most of it they manufacture themselves. It is called "koolpieh" (Apache), or "tiswin" (Spanish). It is made from corn or wheat, and is drunk in large quantities. Its intoxicating effect is about the same as whisky. It is seldom that a tiswin camp can not be found on some portion of the reservation. The Indians will leave their horses outside of the kohgwa (Apache for camp) and remain congregated sometimes for several days, making and drinking tiswin. The process of manufacture is quite simple. The wheat, or whatever grain may be used, is first thoroughly soaked. When sprouted it is spread on large blankets outside of the camp in the sun and dried; then it is ground between two stones; after this they boil it in water, and after cooling and settling it is drunk.

**GAMBLING.**—There is considerable gambling among the Apaches, but not to so great an extent as among the Southern Utes. The stakes are also smaller, principally because they are not so wealthy as their neighbors. They all understand the value of cards. The principal card games played are monte and cuncan; but their most popular gambling game is quoits, only instead of using rings they throw pointed sticks at a mark on the ground.

**TOBACCO.**—They all use tobacco in some form, though it is an exception to find an Apache who will chew. Small cigarettes of their own manufacture are principally smoked, and the squaws appear to realize as much enjoyment from a good smoke as a man.

**SLAUGHTER PEN.**—The slaughter of the cattle is conducted in an open corral. The entrails are given to the Indian butchers for their services. Ration day here is on Saturday, and the cattle are slaughtered in the morning and the meat is issued directly from the slaughter pen instead of from the ration house. The Apaches consider pork unfit to be used as food. They also refuse to eat fowl, chickens not being excepted. The myriads of ducks on the various lakes on the reservation are seldom disturbed by the Indians.

**HOUSES.**—The majority of the Indian families live in tents the year round, though a large number have built houses of logs, principally by their own efforts. There are 8 of these on the reservation owned by the Indians. Many of these houses are deserted in the summer time and tents used in preference. In appearance these tents are similar to those used by the Southern Utes. The Apache generally locates his farm near his home. Instead of cultivating a large tract of land he will carefully select not more than 1 or 2 acres in the center of a large field and fence it in. These very small graveyard looking patches are scattered all over the reservation.

**MARRIAGES.**—No marriage ceremonies were observed among the Jicarillas. If the Apache's mother-in-law should happen to enter his room, he immediately slips away by the back door. They never speak to each other. Many of the Jicarilla Apaches live in polygamy, especially the chiefs and wealthier men of the tribe. Many have 2 or 3 wives, and a few possess 5. It is often the practice to discard a squaw after living with her for several years and immediately obtain another, probably one who was discarded by some other man. This habit of swapping is quite common.

**SCHOOLS.**—There is no school on the reservation, though if one were provided here the Apaches say they would fill it. Last year 15 of the children were sent to the Ramona school at Santa Fe. The influence which is spread through the whole tribe by the children who have attended school is very beneficial.

Apache is the original and principal language of the Jicarillas, although most of the men can speak very intelligible Spanish. About 50 can speak ordinary English.

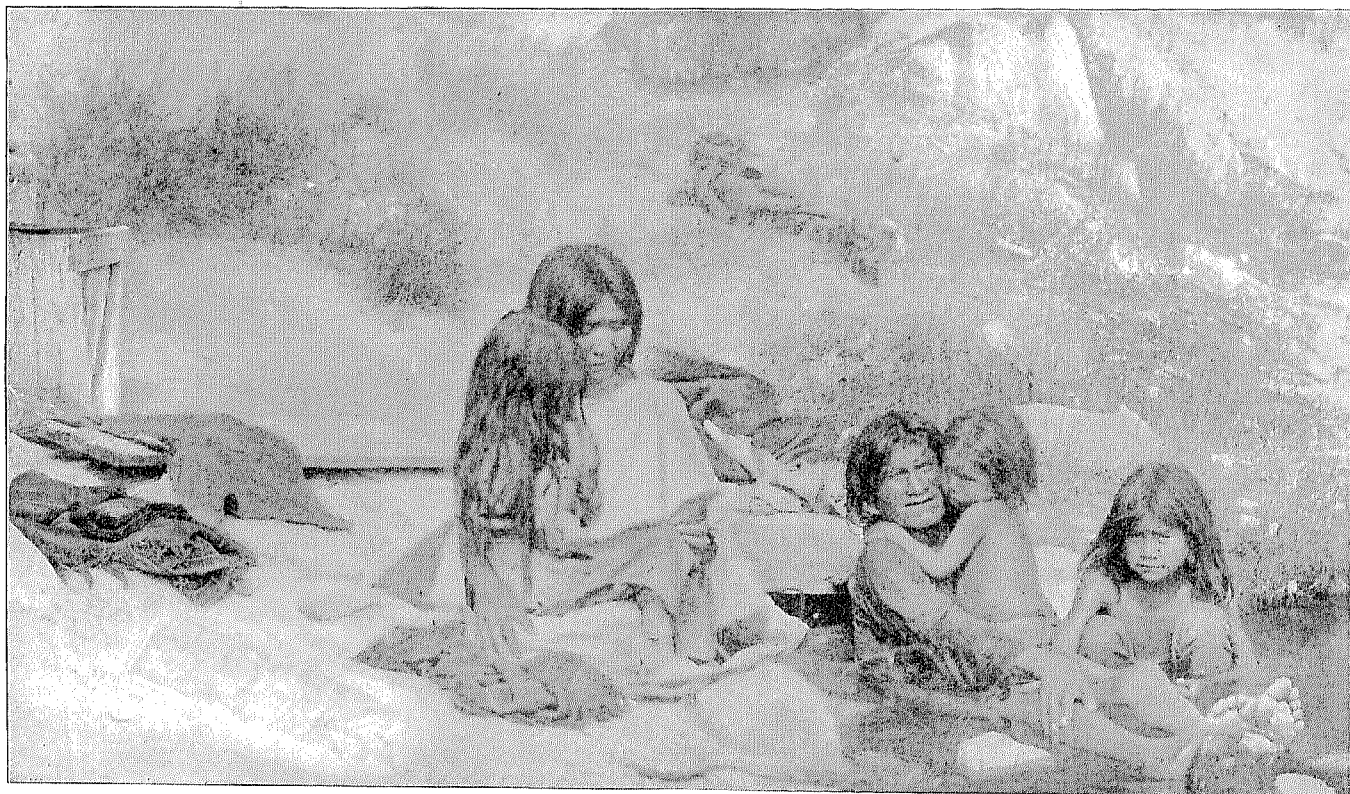
**MISSIONARIES.**—Until 2 years ago there were no missionaries on the reservation. There are now 2, both members of the Women's Home Missionary Society. The Apaches always treat their endeavors very respectfully. They voluntarily remove their hats when any services are in progress and pay close attention to the remarks or prayers of the missionaries.

**CREED.**—If the Apaches have a religious belief or creed of any kind it is kept strictly to themselves, except that they believe in a messiah to come, although the whole idea is a very indefinite one. They possess a debased conception of a Christ. They are all firm believers in evil spirits and in one Great Spirit, but they think that the influence and power of the latter is only enforced on commission of great crimes. Many years ago some Apaches, by continued wrongs, offended the Great Spirit, and punishment was inflicted by depriving them of their hunting grounds and wealth. Accumulation of property in this world is prohibited by the Great Spirit, but at the end, in the next world, they will all be saved. This is the belief of many of these Indians.

They regard their names as sacred. When born the Indian babe is given a name, generally one that is connected with some special event or occurrence happening at the time of its birth. This name is only known by the parents and the child. When the child is married the name is told to the husband or wife. The true names of the Indians are not known by the agent. They all give him some fictitious names, to which they respond. Their idea is that if the name is not known there can not be any gossip about them, and if cursed of course their true name can not be uttered if it is not known, and consequently the curse does not injure them in any way.

**DEATHS.**—A remarkable custom of the Jicarilla Apaches is in regard to the secret disposition of their dead. This is also the case in some degree with the Southern Utes. Absolutely no trace of a grave of one of these Indians has ever been found by a white man. Occasionally a farmer when plowing will uncover some bones, supposed to be Apache Indian remains; but how and when the bodies were buried (if they were buried) no one knows. It is known, however, that as soon as death ensues the body is carried away, presumably by one of the near relations, who disposes of it in some way, whether by cremation or burial or by what means is unknown. By placing the body in charge of one Indian the secret of its disposition is less liable to be discovered. It is doubtful whether any other Apache knows of the exact burial place. Immediately upon the occurrence of a death the remainder of the household always destroy all the personal belongings of the deceased and remove to some other part of the reservation. A number of log huts deserted from this cause may be seen here and there. The relatives always cut their hair and cease painting their faces for a month. The deceased appears to be absolutely forgotten.

**TRADITIONS AND DANCES.**—While the Apaches cling with a morbid tenacity to many of their original habits and superstitions, their faith in many of their peculiar customs is decreasing. They continue their dances and accompanying ceremonies, but they are always conducted by themselves in the interior of the reservation and not near the agency headquarters. Their feast dance is performed in the spring, and often continues for 4 consecutive days, during which time there is a continuous feast. It appears to be a general thanksgiving. The Jicarillas are



(D. B. Chase, photographer, Santa Fe.)

NEW MEXICO.

1890.

JICARILLA APACHE WOMEN AND CHILDREN BATHING AT OJO CALIENTE.  
JICARILLA APACHES VISITING SANTA FE.

more diligent and industrious than the average Indian, consequently their dances are fewer in number and are not so important or elaborate as those of many tribes.

Witchcraft retains its foothold among them, and although on general principles it is a source of evil, still no special harm can be directly attributed to it, except in one instance which occurred summer before last. A dance was in progress, when 2 squaws became involved in a quarrel. Both practiced sorcery. One of the witches immediately called down the vengeance of the evil spirit upon the other, who, by a strange coincidence, was shortly afterward struck by lightning. This was the cause of considerable hard feeling between the two factions which were immediately formed, and resulted in the killing of the second witch and the shooting of her child. The latter recovered, however, and was adopted by a Mexican family. This ended the quarrel.

**CHARACTER.**—The Jicarillas are very industrious, hard working Indians, and are very ambitious.

The location of the reservation is very unfortunate. The town nearest the agency is Amargo, New Mexico. It is a hamlet containing less than 100 people, a sawmill, 2 general stores, and 5 saloons, but not a schoolhouse nor a church. By the first citizens of Amargo the Apache is well liked, as he causes very little trouble, especially when compared with the Mexicans.

There are about 25 bona fide settlers on the reservation.

### PUEBLOS IN NEW MEXICO. (a)

The 19 pueblos of New Mexico are the homes of a progressive Indian people. The United States Indian agent at Santa Fe has only a nominal supervision over them, and they are governed by the Indians. The Pueblo Indians are citizens of the United States, but do not vote, and although taxable are not taxed. A partial school system is maintained, chiefly by the United States. These Indians are farmers and herders. They are entirely self-sustaining.

Each of these pueblos is built upon a grant or reservation made to them by or under the authority of Spain. All but 3 of these grants, the lands of which are held in community, have been confirmed by Congress. The grants vary in areas.

The Pueblo Indians of New Mexico were made citizens of the United States by the treaty of Guadalupe Hidalgo of February 2, 1848, and do not receive rations or supplies from the government. The duty of the agent in charge is largely to protect these Indians from the avarice of Mexicans and whites, who constantly attempt to encroach upon their lands. The population of the 19 pueblos is as follows:

PUEBLOS.	Number.	PUEBLOS.	Number.	PUEBLOS.	Number.
Total .....	8,287	Nambe .....	79	San Juan .....	406
Acoma .....	566	Picuris .....	108	Santa Ana .....	253
Cochiti .....	268	Pojoaque .....	20	Santa Clara .....	225
Isleta .....	1,050	Sandia .....	140	Taos .....	401
Jemez .....	428	San Domingo .....	671	Tesuque .....	91
Laguna .....	1,143	San Felipe .....	554	Zia .....	106
		San Ildefonso .....	148	Zuñi .....	1,621

**STOCK OF THE INDIANS OF THE PUEBLOS OF NEW MEXICO.**—The Indians of the pueblos of New Mexico are of 3 stocks or linguistic families, the Keresan, Tewan or Tañean, and Zuñian, as follows:

Keresan: Acoma, Cochiti, Laguna, San Domingo, San Felipe, Santa Ana, and Zia.

Tewan or Tañean: Isleta, Jemez, Nambe, Picuris, Pojoaque, Sandia, San Ildefonso, San Juan, Santa Clara, Taos, and Tesuque.

Zuñian: Zuñi.

The pueblos of New Mexico contain 8,287 people. They extend from Taos on the north to Zuñi on the southwest, a stretch of about 250 miles along the Rio Grande or streams tributary to it.

The Indian pueblos or cities, instead of being depositories of gold and precious stones when visited under Coronado in 1540, were about as now, of stone or mud, the hives of industry and homes of a people fighting nature for a living. During his march Coronado sent out side expeditions, the most notable of which were those of Don Pedro de Tobar and Don Garcia Lopez de Cardenas. Don Pedro de Tobar visited the Moqui towns in 1540 and Don Garcia Lopez de Cardenas, later in the same year, went through the Moqui towns to the Colorado river in search of a race of giants who were said to live in that section. Cardenas discovered and described the grand canyon of the river called the Tison, now the Colorado of the West.

<sup>a</sup> For discussion of pueblos in general see Arizona in this report.

## THE PUEBLOS OF NEW MEXICO, 1540.

On the march of Coronado in 1540 the Pueblo Indian towns were closely observed by Castenada, a member of the expedition, who described many of them (especially the towns of Cibola, probably old Zuni) in Tiguex and Cicuye. Comparing his narrative of 350 years ago with the accounts by the special agents of the Eleventh Census, and observing the illustrations, one can see how few changes have been made in the manners and customs of this ancient people. Castenada wrote of the people and houses of the towns in the province of Tiguex (Tewa) as follows:

The houses are built in common. The women mix the mortar and build the walls. The men bring the wood and construct the frames. They have no lime, but they make a mixture of ashes, earth, and charcoal, which takes its place very well; for although they build the houses 4 stories high the walls are not more than 3 feet thick. The young men who are not yet married serve the public in general. They go after firewood, and pile it up in the court or plaza, where the women go to get it for the use of their houses. They live in the estufas, which are under ground in the plazas of the villages, and of which some are square and some are round. The roofs are supported by pillars made of the trunks of pine trees. I have seen some with 12 pillars, each of 12 feet in circumference; but usually they have only 4 pillars. They are paved with large polished stones, like the baths of Europe. In the center is a fire place, with a fire burning therein, on which they throw from time to time a handful of sage, which suffices to keep up the heat, so that one is kept as if in a bath. The roof is on a level with the ground. Some of these estufas are as large as a tennis court. When a young man marries, it is by order of the aged men who govern. He has to spin and weave a mantle; they then bring the young girl to him, he covers her shoulders with it, and she becomes his wife. The houses belong to the women and the estufas to the men. The women are forbidden to sleep in them, or even to enter them, except to bring food to their husbands or sons. The men spin and weave; the women take care of the children and cook the food. The soil is so fertile that it does not need to be worked when they sow; the snow falling covers the seed, and the corn starts underneath. The harvest of 1 year is sufficient for 7. When they begin to sow the fields are still covered with corn that has not yet been gathered. Their villages are very neat; the houses are well distributed and kept in good order; one room is devoted to cooking and another to grinding grain. The latter is apart and contains a fireplace and 3 stones set in masonry. Three women sit down before the stones; the first breaks the grain, the second crushes it, and the third grinds it entirely to powder. In all the province glazed pottery abounded, and the vases were of really curious form and workmanship.

The town and houses of Cicuye were also described by Castenada as follows:

The town is built in a square around a plaza in the center, in which are the estufas. The houses are 4 stories high, the roofs arranged in terraces, all of the same height, so that the people could make a tour of the whole town without having to cross a single street. To the first 2 stories there is a corridor in the form of a balcony, which also passes completely around the town, and under which is a pleasant place to sit in the shade. The houses have no doors below, but are entered by movable ladders, which reach to the balconies on the inside of the square.

Espejo, in 1582-1584, gave an interesting account of the country and pueblos, which has been translated by General W. H. H. Davis as follows:

The people were somewhat advanced toward civilization, with many manners and customs similar to those of the Aztecs. Many of the men and women wore long gowns of cotton, tastefully painted, and some had coats of cloth colored with blue and white, similar to the manner of the Chinese. They were adorned with feathers of different colors. One of the chiefs gave him [Espejo] 4,000 bolls of cotton. One of the tribes, called Jumanes, painted the face, arms, and legs in ridiculous figures. Their arms were great bows, with arrows terminating with sharp pointed stones, very hard, and wooden swords armed on both sides with sharp cutting stones, similar to the swords of the Aztecs. The latter they use with great dexterity, and could cut a man's body in two at a single blow. Their shields were covered with untanned bullhide. Some of the nations lived in houses of stone 4 stories high, and walls very thick to keep out the cold of winter. Others slept under tents during the heat of summer or lived in them all the year. There were found villages where luxury and comforts were noted. The houses were whitewashed and the walls covered with pictures. The inhabitants used rich mantles with similar pictures, and subsisted on good flesh and corn bread. Other tribes were somewhat more savage; they covered themselves with skins of animals, the product of the chase, and the flesh of the mountain bull was their principal food. Those nearest to the banks of the Del Norte, whose fields appeared well cultivated, obeyed chiefs, whose orders were announced by public criers. In the pueblos of all the Indians were seen a multitude of idols, and in each house there was a chapel dedicated to the genius of mischief. They represented, by means of pictures, the sun, moon, and stars as the principal objects of their worship. When they saw the Spanish horses for the first time they were no less astonished than the Mexicans, and were on the point of worshiping them as superior beings. They subsisted then in their most beautiful houses, and entreated them to accept the best they had. There were found in the great region abundant harvests of corn, flax similar to that of Europe, vines loaded with grapes, and beautiful forests filled with buffaloes, deer, stags, and every species of game.

At the advent of the Spaniards communal houses could be found. Taos, of the modern pueblos, may have been a communal town. The pueblos of Pecos or of the Chaco, it is said, could never have contained more than 2,000 persons. Types of communal houses such as these probably were may exist even now.

## SPANISH AND MEXICAN RULE OVER THE PUEBLOS FROM 1541 TO 1846.

New Mexico was under Spanish rule from 1541 to 1680 and from 1692 to July 5, 1822, and under Mexican rule from 1822 to 1846, when it came into the possession of the United States.

With the Spanish rule there was the establishment of missions and the failure of church and state government, resulting in the uprising of the Pueblos in 1680, the killing of Spaniards, and the expulsion of the priests. Spanish colonists went in large numbers to New Mexico after 1543, taking up the fertile lands along rivers and streams,

making farms, and raising cattle. Some of them intermarried with the natives, and a mixed race followed; others merely cohabited. This colonization continued until 1680, and of the period from 1600 to 1680 Governor Prince, in his History of New Mexico, writes:

But as time passed and the colonists became stronger the priests resorted to other means than pious example and persuasion to bring converts to the Christian faith. Men whose zeal far outran their discretion took part in the work, and the spirit of persecution then dominant in Europe began to exert its baneful influence among the peaceful and kind hearted natives of New Mexico. Many of these were naturally attached to the religion of their fathers, in which generation after generation of the people had been educated, and which had become almost a part of their nature. They were evidently a religious people, as Espejo found images and altars in almost every house. The estufas were the scenes of their more public ceremonies and special intercourse with the Higher Power. Religious rites were of frequent observance among them, and the "cachina", their favorite dance, had a connection with supernatural things. The great object of their worship undoubtedly was the sun, and around it, according to their crude and superstitious creed, were various lesser powers, which ruled over special subjects and were the objects of a kind of adoration, and certainly of fear; but while far from the truth, their religion was intended to make them better and nobler and did not call for human sacrifices or the perpetration of any kind of outrage or cruelty. When christianity was introduced as a religion of benevolence and of blessing, as by Cabeza de Vaca, who taught a few of the essentials of the faith, ministered to the sick, and blessed the skins brought by the people among whom he sojourned, or by the first friars, who sought by good council and holy lives to conciliate and win the hearts of the natives, it gained their affection as well as their respect; but afterward the "zeal without knowledge" of the ecclesiastical rulers led to unfortunate results. They endeavored to convert by force instead of by love and persuasion. The ancient rites were prohibited under severe penalties, the old images were torn down, sacred places destroyed, estufas closed, and the "cachina" and all semireligious ceremonies and festivities forbidden. They were compelled to an outward compliance with the rules and participation in the rites of the Roman church. They had to attend its services, to submit to baptism, to support its priests, and subject themselves to its authority whether they really understood and believed its teaching or not. The inquisition was introduced, and soon became the dominant power in the territory, forcing even the highest civil officers to do its bidding, or subjecting them to removal, disgrace, and punishment if they dared to exercise independence in their action or attempted to interfere with the arbitrary and often cruel edicts of its imperious representatives. A conspicuous instance of this is found in the removal of 2 successive governors (Mendizaval and Penalosa) by its influence in 1660 and 1664. The Spaniards, who came at first as friends and were eager to have the good will and assistance of the intelligent natives, soon began to claim superiority and to insist on the performance of services which originally were mere evidences of hospitality and kindness. Little by little they assumed greater power and control over the Indians, until in the course of years they had subjected a large portion of them to servitude little differing from actual slavery. The Spanish courts assumed jurisdiction over the whole territory and imposed severe punishment on the Indians for the violation of any of their laws, civil or ecclesiastical, introducing an entirely new criminal system, unknown and certainly undesired by the natives. For slight infractions of edicts, of which they were often ignorant, men and women were whipped or condemned to be sold into slavery; the latter punishment being encouraged, because it provided the labor of which the Spaniards stood in need. The introduction of mining and its rapid extension all over the territory aggravated their hardships, for the labor, which was exceedingly dangerous as well as toilsome, was performed almost entirely by Indians forced to work under the direction of unfeeling taskmasters. Under all these circumstances the kind hearted and peace loving Pueblos, who had lived for generations an easy life of independence and happiness until the coming of these strangers from the south, naturally changed in their feelings from welcome and hospitality to an intense hatred and a determination to repel the intruders whenever an opportunity should present itself. It was not to be supposed that the stronger communities, populous and well governed, should succumb without a struggle to the tyranny of the newcomers.

The middle of the seventeenth century was filled with a succession of conflicts and revolts arising from these circumstances. Many of these were local and swiftly suppressed, frequently being betrayed before really commenced, and requiring no particular notice here. In 1640 a special exercise of religious persecution in the whipping, imprisonment, and hanging of 40 natives, because they would not be converted from their old faith, aroused the Indians to revolt, but only to be reduced to more complete subjection. Very shortly afterward the Jemez Nation took up arms and obtained the promise of assistance from their old enemies, the Apaches, but were unsuccessful; and the Spanish governor, General Arguello, punished them by the imprisonment of 29 of their leading chiefs. A more important attempt was made in 1650, when the whole Teguana Nation, including the pueblos of Jemez, Cochiti, San Felipe, Sandia, Alameda, and Isleta, united in a project to kill or drive away the entire Spanish population, especially the priests, the Apaches being also implicated, as the new danger of foreign domination seemed to heal for the time the old enmity between the industrious inhabitants of the pueblos and the nomadic tribes which had been accustomed to subsist on the stolen products of their labors. The plan was to make a simultaneous attack on the Spanish settlements on the evening of Holy Thursday; and the people would have been successful but for its untimely discovery and the energetic measures of Governor Concha, who arrested and imprisoned the leaders, of whom 9 were subsequently hung and the remainder sold into slavery. While General Villanueva was governor the Piro rose and killed a number of Spaniards, but were in turn overpowered, and soon after the Pueblos of the Salt Lake country in the southeast, under Estevan Clemente, their governor, organized a general revolt, which, however, was discovered in advance and its execution prevented. These unsuccessful attempts, however, taught the Indians that the only hope of success was in united action by all of the native nations, and preparations for this were quietly discussed and arranged through a considerable series of years, at the time of the annual festivals, when the people of the different pueblos were brought together. Once it seemed as if the time for the rising had come, the people of Taos taking the lead in the work, but through the refusal of the distant Moqui Indians to unite in the revolt it was for a time abandoned. The Spaniards, however, were kept in a condition of constant fear, as it was impossible to know at what time a formidable rising and general massacre might take place.

The bitter feeling of the natives was heightened by a singular transaction in 1675. According to the superstitious ideas of the day, Friar Andres Duran, superior of the great Franciscan monastery at San Yldefonso, together with some of his relations, believed themselves to be bewitched and accused the Teguana Nation of being guilty of causing the affliction. Such an attack by the emissaries of Satan on the very head of the missionary organization of the territory was a serious matter, and the governor, Don Juan Francisco Frecencio, organized a special tribunal, consisting of Francisco Javier, the civil and military secretary, and Luis de Quintana as judges, with Diego Lopez as interpreter, to investigate the charge. The result was the conviction of 47 Indians, of whom 43 were whipped and enslaved and the remainder hung, the executions being distributed between Jemez, Nambe, and San Felipe in order to be a warning to future wrongdoers. This action naturally incensed the Teguanas to the highest degree. Seventy of them, led by Pope, a San Juan Indian, who had begun to be prominent for his enterprise and wisdom, marched to Santa Fe to endeavor to ransom the prisoners, and a conspiracy was formed to assassinate the governor; but nothing was accomplished at the time. Meanwhile the cruelty of the slavery in the mines increased, the religious persecution continued, and everything united to drive the natives into the great revolt which occurred in 1680.

The revolution of 1680 involved the Moqui Pueblos. The missions were destroyed, friars and priests were killed, the Spaniards were expelled, and the Pueblo Indians again possessed their country. The Pueblo government lasted from 1680 to 1692. During this time the obliteration of every trace of Spanish and church rule was attempted. Altars, vestments, images, official documents, and books were destroyed. Santa Fe became the center, and there the Indians assembled and with processions and shouts destroyed everything that had belonged to the hated Spaniards. Indians who had been baptized were washed and scrubbed with amol<sup>i</sup> in the streams. Estufas were erected on the sites of the churches and monasteries of the Franciscans. The Pueblo government became a model for the surrounding tribes and an example for internal dissensions. Pope, the Indian who had been a leading spirit in the revolt of 1680, was the principal man in the Pueblo government.

In 1692 the viceroy of New Spain intrusted the reconquest of New Mexico to Governor Don Diego de Vargas Zapata Lujan, a man of positive character and ability. His energy was phenomenal. By 1694 Spanish authority was fully restored and remained until succeeded by that of Mexico, which lasted from July 5, 1822, to August 18, 1846.

As soon as possible after the capture of New Mexico by the United States army under General S. W. Kearny in August, 1846, the civil department of the government sent several agents to New Mexico to report upon the country, its people, and resources, and after August 19, 1846, the Pueblo Indians of New Mexico appear in the records of the United States. The reports of the special agents, J. L. Collins, John Ward, and others, can be found in the reports of the Interior Department since 1846.

#### LAGUNA AND THE PUEBLOS OF NEW MEXICO, 1858.

Rev. Samuel Gorman, a Baptist clergyman and missionary to the Pueblos in 1858, who brought the land titles of the Pueblos to the attention of the country, on October 2 of that year made a report to J. L. Collins, superintendent of Indian affairs at Santa Fe, on the condition of the Pueblos, which contained a great deal of information. It is given in full for a comparison with the reports of the special agents of the Eleventh Census, 33 years afterward:

In compliance with your request, I write you in respect to the condition and wants of the Pueblo Indians, and what seems to us to be the best method of meeting and supplying those wants on the part of our government.

In their domestic relation they are communities that hold their land grants, and church property, and old town houses, which were erected under the Spanish government for the civil magistrates, in common.

All other property is individual. All cultivated lands, all dwellings, and all kinds of personal property are held and owned by individuals, and are bought, sold, and used by the proper owners, just as among other people.

Any person of the community can take possession of and cultivate any of the common lands not previously occupied or cultivated by others; and after he once cultivates it, it belongs to him, and descends to his heirs as individual property.

All acequias, or water courses, for irrigating their lands are worked by the communities, who are called out to do the work by the officers of the respective pueblos when the work is needed; and in the same way do they perform all work that pertains to the community as a whole; but every person has to attend to his own individual labor and private concerns. Their stock of every kind is kept and herded by the respective owners, sometimes singly and sometimes in companies. The herd of horses is generally kept by persons chosen by the war captains, who guard them a week at a time. Having no fences, it is necessary for all owners of stock to guard their stock.

Their civil officers are elected about the first of each year, for 12 months, by the voice of the people of the communities in council general assembled; and they are generally chosen without regard to wealth or other outward circumstances.

Their officers are a governor and 2 assistants, a fiscal mayor, or associate officer with the governor and his 2 assistants, the war captain and his two associates in office, and the cacique or head chief. This last officer only is elected for life. He is chiefly engaged in matters pertaining to their ancient Indian religion, but often has a controlling voice in civil affairs.

In their judicial councils all of these officers sometimes participate, but generally the governor and fiscal mayor and their assistants only participate in common civil cases.

The right of inheritance is held by the females generally, but it is often claimed by the men also. Not having any written laws, the will of the officers is the only rule of their courts.

The Pueblo Indians have 2 religions: their ancient one, in which they worship the sun, moon, and stars, fires, rivers, etc. This religion is interwoven with and exercises a controlling power over all thoughts and actions with few exceptions.

The people are required by their officers to perform the rites and ceremonies of this religious system in connection with almost every act of life, and even for the dead long after they have blended with their "mother earth". A great deal of time and strength are wasted by the whole people in these customs; and not only by official power but by that deeply seated attachment and zeal for this religion the people are strongly induced to resist all attempts to enlighten and improve them. Attempts of this kind, which we have made most industriously for the last 6 years, have been looked upon with a jealous eye. They say that if they become educated they fear their people will forsake their ancient customs, to which they can not consent.

At the conquest of these Indians by the Spaniards they were compelled to receive the Roman Catholic religion, in the observance of which they were kept by the force of civil, military, and ecclesiastical power by the Spanish and Mexican governments up to the cession of the territory to our government; and even up to the present the civil officers use all their authority to compel the people to attend the services in the Roman Catholic church. On Saturday and Sabbath of every week and on feast days the officers go about the town, even to the third story of their houses at times, and drive the people, with commands, threats, and even blows, to the Roman Catholic church, and sometimes chastise them at the church for former delinquencies. We have seen 40 thus whipped in a single hour for this cause alone; and these measures are required at the hands of the officers by the Roman clergy. They tell the Indians that no power can control the Pueblo authorities, and that the officers must keep the people in the Roman church and not let them hear any

other preachers, nor even let them preach in their towns or teach their children in schools. Thus have we been annoyed for 6 years in our efforts to get up a school in Laguna, where we have established a mission station; but with all these hindrances we have collected a small congregation, have a church edifice dedicated to the worship of God, and a hall for daily instruction; and we have a native Indian teacher and preacher who is a strong advocate for christianity and the institutions of our government. His law book and Bible lie side by side on his little table.

Beside the religious oppression exercised by the officers of this people, they often use other kinds also. People are whipped by them often for selling their own private property. They will sometimes compel old men to divide their property among their children before they can do without it for their own support; but to remedy these evils and to promote the prosperity of this interesting people we suggest the following measures, viz:

That the general government establish a central school of this character, agricultural, mechanical, and literary; that said school be entirely under the control of an executive board appointed by the department; that they select a suitable spot away from any Indian pueblo, suitable buildings being erected, and teachers secured in each department. Then let the agent of the Pueblos be empowered to require of each Pueblo to select, say, 6 promising, healthy, active boys, and send them to the school and keep them there, subject to their teachers and the executive board, till the prescribed course be completed, and they be fully qualified to pursue one or the other of the branches of industry taught in the school; and that when the Pueblos shall have been thus qualified for such a change our government be established in all these communities; for, by our long and intimate acquaintance with this people, mingling with them in their councils and customs, we are fully satisfied that, with their present form of government and under their present circumstances, centuries might roll away, and the posterity of this people would remain essentially the same ignorant, superstitious people that they now are.

### REPORT ON THE 19 PUEBLOS OF NEW MEXICO, 1864.

The report on the 19 pueblos of New Mexico to the Superintendent of Indian Affairs, June 30, 1864, by United States Indian Agent John Ward, after taking the census, is as follows:

Much has been written and a great deal more said about the Pueblo Indians, their origin, customs, religion, etc., a great portion of which is mere speculation. The Indians have few memorials, if any, to which they can refer for information, while their traditions, from all that can be learned, are rather limited; besides, they have a very imperfect knowledge of time, distance, or numbers, which renders them incapable of giving correct information in regard to important particulars relative to their history. Notwithstanding all this, however, the Pueblos (or village Indians) are certainly an interesting people. The different dialects spoken by them and the many ruins of ancient pueblos found scattered through the various parts of the country are evidences that the present race is the fragment of once numerous and powerful tribes and confederations. Another interesting fact is, that although speaking different dialects and often located many miles from each other, their habits and customs are so similar as to be hardly distinguishable. Even their governments and the mode of conducting local affairs are nearly the same throughout.

These and many other peculiarities offer an ample field for research, but as I consider a task of this kind more adapted to the researches of the antiquary than to those of an Indian agent, I will simply present such facts as have come under my personal observation, together with the information I have been able to obtain from the Indians themselves. These you will find set forth under respective heads, so as to better explain the tabular return.

#### NUMBER OF FAMILIES.

The numbers given in the table are generally correct, as the information by the Indians was given with much apparent care. The only thing about which any doubt can be felt is in regard to the number of males and females under 18 and 16 years, for very few among them know anything of their age. These remarks are applicable also to persons of 70 years and over, who compute time by the recollection of some great event to them, such as an eclipse of the sun, or a long and bloody war between 2 wild tribes, or when the stars fell; the last having reference to the meteoric shower of 1833. One of the most singular modes of describing age was that of an old resident, who stated that at the time of los virulos bravas (malignant smallpox) *ya habia dormiedo con una muchacha muy bonita*. The time of the smallpox alluded to by this old chronologist was 1800, and that of the eclipse of the sun, referred to by many, in 1806. Thus you will perceive the impossibility of getting correct information on subjects relating to times and dates; all of which your own experience confirms.

#### BLIND.

It will be perceived by reference to the returns that the number of blind is rather large, particularly in Santa Domingo and Santa Ana. Several cases resulted from smallpox. This disease, as you are aware, is one of the peculiar enemies of the Indian, and his mode of treatment (if treatment it can be called) leads generally to fatal results.

#### EDUCATION.

Several of the pueblos have not a solitary person capable of reading or writing; while, among the few to be found in others, the greater number can only read printed matter. Those who can decipher manuscript and form letters are very limited indeed, and most of them far advanced in years. It could not be otherwise. Not a single place properly entitled to the name of school is to be found among the Pueblos, nor a teacher of any capacity whatever. This matter seems to be entirely overlooked, and the Indians are left to do the best in their power toward the education of their children. The subject has been brought to the notice of the government more than once by officers of the department without eliciting the attention it so much demands. It is therefore respectfully suggested that the propriety of presenting the case fully and forcibly before the department is a matter of the greatest interest and importance. No Indians within the jurisdiction of the United States are better entitled to a favor of the kind than the Pueblos. While thousands of dollars are annually expended in other superintendencies for educational purposes, it can be safely said that not one single dollar has been expended in this since our government took possession of the country, now a period of 18 years. This evidently shows either a great neglect on the part of officials or that the Indians are not worthy of the favor. With proper and judicious management a few schools might easily be established among the Pueblos at comparatively very little or no trouble or expense. This would not only prove a great blessing but show the Indians that government actually has an interest in their welfare. Thus far in regard to education all has been mere promise. No promise of any kind should be made unless the performance quickly follows, for the reason that every failure serves to weaken confidence in the officers and lessen faith in the ability and power of the government.

## INCREASE OR DECREASE.

You will perceive by reference to the return that the greater number of the Pueblos are evidently on the increase, or at least that the year 1863 has proved very prolific. Notwithstanding this, however, from all that can be learned, and from many years of almost daily intercourse with these people, I am fully convinced that in the aggregate the pueblo population of New Mexico is gradually but surely decreasing. I regret very much my inability to give any particular reason or satisfactory cause for this decrease, but the past 15 years sustain this statement beyond the possibility of a doubt. (a)

## CHIEFS OR OFFICERS.

The tabular statement shows that the number of headmen in one pueblo bears no proportion to the inhabitants of another. For instance, Taos, with a population of 361, returns 16 officers, while Jemes, with 346, returns only 7. This discrepancy arises in this way: some of the towns include all minor officers, of which there are more or less, and others only such as can properly be denominated principal officers. The latter in reality transact all business of importance, and consist of the cacique, governor, and lieutenant governor, war captain and his lieutenant, fiscal major, and aguacil, and these have their subordinates or assistants. To the principal headmen is confided the management of the internal affairs of the pueblo. Each pueblo has a separate organized government of its own, but all are nearly the same, as most of them adhere to ancient customs and laws. The war captain has generally the management of all campaigns made against the enemy, and everything also pertaining thereto. He has also the charge of the haballada (horse herd), sees to the selection of the herders and the changing of the same when necessary. This duty in most pueblos is performed in common, and whether a person has 1 animal or 10 it is the same; he has to serve or furnish a substitute. The herd is usually brought in once a week, at which time the herders are relieved, the number being in proportion to the size of the herd. The war captain and his assistants take their turn, each having charge of his respective party. During the severe months of winter, when the grazing is not good, each individual takes charge of his own animals and keeps them the best way he can. The fiscal major and his subordinates have charge of church matters. They see to all repairs of the edifice and attend to the various other duties pertaining thereto. These officers, in most of the pueblos, are elected annually by the cacique and headmen. This is the general rule; indeed, the principal men, generally old and experienced, are the lawmakers. The cacique is elected by this class, and holds his office during lifetime. He is usually selected for his capacity and good qualities. Nothing of importance is done without his knowledge and consent. He presides over the councils, and his decisions are almost invariably adhered to. He is usually much respected, and his influence is great among his people. Many persons are of the opinion that this office is not hereditary, but I have been otherwise informed. Neither wealth nor age seems to be particularly requisite in this election, but, as a general rule, men well advanced in years are chosen from the family next in rank.

The cacique evidently has more to do with the administration of ancient rites than with any other business. The high regard, mingled with respect and affection, which is invariably shown him places him more in the position of an elder than any other we can think of.

## WARRIORS.

Of this class we include those who are able to undergo the fatigue of a campaign and who can make aggressive or defensive movements against an enemy. Some pueblos include lads of 16 and 17 years and men of 50 and over, provided they are healthy, active, good walkers, fast runners, and can handle the bow and arrow well. These are the main requisites. Boys not over 16 frequently accompany expeditions for the recovery of property stolen by the enemy. This fact accounts for the number of warriors sometimes being about equal to the adults, as shown in the tabular abstract.

The Pueblos are not well supplied with firearms. They place their main reliance on the bow and arrow. This weapon is always ready and handy, far less expensive than any other, and is easily made and repaired. It will be proper here to remark that some of the Pueblos were less willing to impart information about the number of their warriors than others, which I traced to the many rumors afloat in regard to drafting. These simple people understood from some source or other that the object in taking the enumeration was to ascertain how many the government could obtain for the army. This was the case with the Pueblos of San Domingo and Isletabuh. Before leaving these towns several persons who placed less credit in such rumors furnished the desired statement. In connection with this I may observe that the same mistrust or want of confidence seems to exist in regard to the amount of property. This was so evident in the 2 pueblos named that it was thought advisable not to trouble them to any extent in the matter; hence no return is made under this head. The lack of confidence thus exhibited among a few of the Indians is not to be wondered at. It is entirely attributable to various reports afloat relative to our difficulties at home, the French invasion of Mexico, the number of men to be raised in the territory, los pensiones (taxation), and the like, about which they know little or nothing; but, go where you may, these seem to be the only topics of the day. The 2 pueblos in question are decidedly the most prosperous on the banks of the Rio Grande, and in respect to property they are better off than any other within the superintendency.

## DIALECT.

There are 5 dialects spoken by the 19 pueblos properly belonging to this department, namely: (1) Taos, Picuris, Sandia, and Isleta; (2) San Juan, Santa Clara, San Ildefonso, Nambe, Poziague, and Tesuque; (3) Cochiti, Santa Domingo, San Felipe, Santa Ana, Zia, Laguna, and Aconia; (4 and 5) Jemes and Zuni.

These dialects are so distinct that the Spanish language, which most of the Pueblos speak and understand sufficiently well for the purpose, has to be resorted to as a common medium of communication. Some of the Indians state that although Taos, Picuris, Sandia, and Isleta speak the same language, there is a good deal of difference in many of the words between the first and the last 2 pueblos, and that this results from their location, the former being the most northern in the territory and the latter the most southern, at a distance of about 140 miles from each other; but this has evidently little or nothing to do with the difference of idiom, particularly when we take into consideration the fact that 1 of the 7 Moqui pueblos use the dialect common to those included in the same class with San Juan, which is located due west at a distance of at least 300 miles and seldom visit each other more than once a year, and therefore have but little communication.

The same might be said of Pecos and Jemes. The first, the most eastern, spoke while in existence the same tongue as Jemes, a western town, distant about 80 miles. The few families of Pecos still remaining are now residing at Jemes, and they consider themselves one and the same people.

These dialects have their proper names, but so much confusion is observed in pronunciation and construction that it is impossible to arrive at any satisfactory conclusion. The only reliable, genuine name ascertained is that of the dialect spoken by San Juan, Santa Clara, and others included in that class, which is the Tegua, pronounced T6-wa.

a The superintendent of Indian affairs of New Mexico says: "The cause undoubtedly is that they seldom marry out of the pueblo, and consequently are compelled to marry relatives".

## RELIGION.

The Pueblos are all nominally Roman Catholics, and, as far as can be discerned, appear to be sincere and earnestly devoted to the rites of that church. Each town has its church edifice, which is held in high respect. The people esteem and obey their priests. They generally marry, baptize, and bury according to the rules of that sect. The holy days are generally attended to. Each has its patron saint, whose name the pueblo bears (with few exceptions) and whose anniversary is never neglected. On that day a great feast takes place, and after the ceremonies pertaining to the church are over, which occupy the first part of the day, amusements of all kinds are universally resorted to, such as foot racing, horse racing, cock fighting, gambling, dancing, eating, and drinking, with the usual accompaniments. On such occasions liberality is an especial virtue, and no pains are spared to make everybody welcome. Some of the pueblos are noted for these feasts, and great numbers from distant parts of the country flock hither to enjoy the amusements and share their hospitality.

The Catholic missionaries have done good service in civilizing these Indians. They appear to possess the necessary patience and industry for such a work. The imposing rites and ceremonies of the church, in our opinion, have also something to do in the matter, as they are more apt to attract the curiosity of the Indian, fix his attention, and produce impressions than mere appeals to his reason.

Independent of the foregoing, however, there is every reason to believe that the Pueblos still adhere to their native belief and ancient rites. That most of them have faith in Montezuma is beyond a doubt, but in what light it is difficult to say, as they seldom or never speak of him, and avoid conversations on the subject. Like other people, they do not like to be questioned on subjects which they believe to concern no one but themselves. It is stated by some that the Montezuma of the Pueblo Indians is not the Montezuma of the conquest, but an agent of the Spanish government, chosen to protect the rights and interests of the Pueblos. Be this as it may, one thing is certain, that this view of the subject differs entirely from that of the Indians. They believe to this day that Montezuma originated in New Mexico, and some go so far as to designate his birthplace. In this they differ, however, some affirming that he was born at the old pueblo of Pecos, and others that his birthplace was an old pueblo located near Ojo Caliente, the ruins of which are still to be seen. It is supposed, too, that Montezuma was not the original name of this demigod, but one bestowed on him after he had proved the divinity of his mission. A document is now extant, purporting to be copied from one of the legends at the capitol of Mexico, in which it is stated that Montezuma was born in Tognayo, one of the ancient pueblos of New Mexico, in the year 1538. This account makes him out more of a prophet than anything else. He foretold events that actually came to pass, and performed many wonderful things. He is also expected to come again, but when or where we are not informed. It is rather an amusing narrative, but the Indians esteem it highly. If a translation can be obtained in time, I will annex it to this report.

As the estufas of the pueblos are not altogether without a share of interest, being blended with the native belief, it is proper to make a few remarks respecting them. From the best information, it appears that previous to the establishment of churches among the people, the estufas were their churches or places in which most, if not all, ceremonials were performed. It is probable that to this day the edifices may be used for such purposes. The mystery which many persons seem to attach to these estufas can easily be solved by comparing them with the various uses to which, in this territory, and, indeed, in other portions of the country, a courthouse may be applied. On one day, in any one of these buildings, a criminal trial involving life occupies the public attention. The ensuing night a political meeting is held, followed successively, during the term of court, by concerts and other performances. The estufa has always been, and still is, respected by Indians. Grave and serious councils are generally held in them, while at other times hilarity resounds through the sacred walls. Beyond this, there is nothing of mystery that we are aware of. At the old pueblo of Pecos, without a doubt, a fire was kept constantly burning, attended by a person annually selected for this purpose. This fire, as far as can be ascertained, was not worshipped by the Pecos or any other Indians. Some say that Montezuma ordered expressly that the fire should not be extinguished, but the general reason given for preserving the flame is simply this: "It was one of the customs". The story of the "big serpent" kept at Pecos for the object of human sacrifices is all a myth, with many other marvelous and ludicrous matters to be heard among the lower classes.

## AGRICULTURAL.

The principal and most important crops raised by the Pueblos are corn and wheat. It is almost impossible to arrive at anything like a correct estimate of the quantity. The utmost these farmers can do is to tell the number of carrita (cart) loads which they have gathered from the field, and carritas being, as you are aware, of different dimensions and quite a variety of shapes. No one ever thinks about measuring his crops; but taking one year with another, the Pueblos, besides raising enough for their subsistence, usually have sufficient surplus with which to procure other necessary articles. Of course, allowance must be made for favorable and unfavorable seasons and locations. The towns on the banks of the Rio Grande are the most prosperous, evidently on account of the great advantage they possess of good supplies of water for irrigation. They possess, too, the best land in the territory.

The communities which seem to fare the worst are those located on the banks of small streams, the waters of which are apt to diminish before the crops are sufficiently advanced, and who, being surrounded, as they mostly are, by other people who appropriate an undue proportion of water, a scanty supply is only left to the Indians when irrigation is most needed. Besides, of late years, encroachments have been made on these grants by outsiders, so that not more perhaps than a moiety is now tilled by the original proprietors. In many instances individuals are to be found who do not possess land enough to support themselves, much less their families. This subject demands the special attention of the department.

The Pueblos also raise frijoles and habas (2 kinds of beans), pumpkins, pease, onions, green and red pepper, muskmelons and watermelons, plums, apricots, peaches, apples, and grapes. Of the last 3 articles large quantities are grown, particularly in the towns south of Santa Fe, and which are found in every market all over the country. These natives are manufacturers as well as agriculturists. Their pottery, hair sieves, and chiquihuites (a kind of basket) are in demand, and readily sell among the citizens. Their trade extends to other Indians, particularly the Comanches, with whom they usually barter for buffalo robes and dried meat, horses, and mules. The best horses they usually procure from the Navajos, when this tribe is at peace.

Some of these towns are apparently improving in appearance, while others are in a ruinous condition. This is more particularly the case with Picuris, Pozuaque, Nambe, Cochity, and Zia.

From the peculiar construction of the villages it is not easy to give a correct estimate of the number of tenements. Taos, as an instance, consists of 2 large clusters of houses or quarters, thrown up in a confused mass, with little or no regard to shape, size, or regularity.

The entrance to most of the pueblo houses is gained by a ladder reaching to the roof, from whence admission is effected by a kind of scuttle hole to the interior. Each room, however large, seldom has more than 2 small windows, for which small pieces of isinglass are used instead of glass. The supply of light is limited, of course, and a gloomy appearance pervades the apartment; still, the rooms are warm and comfortable in winter. This mode of entrance was evidently adopted for defense and protection.

The Pueblo Indians as a community, it can be safely said, are industrious, honest, obedient, and orderly, seldom or never interfering with or molesting any person; yet they should not be neglected.

I have in previous reports recommended the establishment of schools and a few mechanical shops for the benefit of these people, and here allow me again to call your attention to the same, and to request your earnest appeal to the department on the subject.

Since Mr. Ward's report in 1864 there have been scores of reports on the Pueblos of New Mexico by Indian agents, authors, and travelers, which can be found in current literature; but the essential details are given in the reports of Rev. Mr. Gorman and Mr. Ward.

#### REPORTS OF UNITED STATES INDIAN AGENTS ON THE PUEBLOS.

The reports of the United States Indian agents for the Pueblos of New Mexico since 1846 contain interesting data. The report of one agent, Mr. Pedro Sanchez, to the Commissioner of Indian Affairs in 1883, on the Pueblo Indians of the 19 pueblos is given literally, as follows:

PUEBLO INDIAN AGENCY, SANTA FE, August 8, 1883.

SIR:

I have the honor to submit for your consideration my first annual report for the A. D. 1883, which is as follows:

The pueblo of Zuñi is in good health. Its crops are very promising; has a very good stock of sheep, cows, horses, goats, and donkeys; works wool, and its crops depend on rain. It is unclean and superstitious, but inclined to learn.

The pueblo of Acoma is in good health. Its crops are not very good on account of drought; owns a good number of sheep, cows, horses, and donkeys. It is industrious, works wool for its clothing, improves in its habits, and is disposed to learn.

The pueblo of Laguna is well. Has good crops; owns quite a number of all sorts of animals, which it cares for with careful attention. Its habits seem to improve, and it welcomes education.

The pueblo of Isleta is well. Its crops, under the immediate irrigation of the Rio Grande, grow abundantly. It raises corn, wheat, beans, pease, oats, beautiful grapes, apples, peaches, etc. It has a considerable number of animals, the fruit of its industry. It is improving its habits, and highly appreciates education.

The pueblo of Sandia owns very good lands along the shores of the Rio Grande; raises fruit and grain enough to live. It has some animals. It does not show any noticeable signs of improvement, but, on the contrary, is of a fanatic disposition. It is in good health.

The pueblo of Santa Ana has very good crops bordering on the Rio Grande; raises many kinds of fruits, grain; grows horses, cattle, sheep, goats, and donkeys, and works wool. It is superstitious and ignorant, but promises to learn. The smallpox was there, but has utterly disappeared already.

The pueblo of Zia plants little. It enjoys good health and has a considerable number of animals. It is superstitious and unclean, but promises to learn.

The pueblo of James owns a rich soil and has very abundant crops of all kinds. It possesses a good stock of animals, and is well. Its habits are antiquated, superstitious, immoral, and ignorant; it is disobedient and lazy.

The pueblo of San Felipe raises grain and many sorts of fruits, enjoys perfect health, and owns some animals. It is habitually superstitious, but wants to learn.

The pueblo of Santo Domingo is a large one, having extensive and beautiful lands, and a great number of animals. It raises an abundance of grain, is in good health, and its habits are filthy, fanatic, and immoral. It is slow about education.

The pueblo of Cochiti raises a great deal of all sorts of grain; works pottery; has good herds of horses and donkeys. It is filthy and immoral, but favors education.

The pueblo of San Ildefonso is a very small one; most of its lands are owned by the whites, who have obtained them by purchase. It has draft animals, raises enough for its living, is obedient and wishes to learn. The smallpox has killed about 30 of its little ones lately.

The pueblo of Pojoaque is almost extinct. Its best lands have been sold to the whites and the few remaining Indians hardly live. They are well.

The pueblo of Nambe owns good lands and is well. It is lazy, antiquated, and superstitious. It scarcely lives, but seems to favor education.

The pueblo of San Juan is a large one, has good lands, grows horses, donkeys, and a few cattle. It works pottery for sale. The smallpox has found its way to this pueblo and made victims of all those whose parents did not believe in vaccination, on account of their stale superstitions. It is very disobedient, abides by its old habits, and wants to keep them.

The pueblo of Picuris is small, and the greater part of its lands has been sold to the whites. It has very few animals and its habits are filthy, vicious, and retrograded. It is not inclined to learn.

The pueblo of Taos owns a beautiful tract of land on the lap of the Sierra Madre and at the gap of the canyon of Taos river. The smallpox is there now, and has wrought a great havoc. These Indians are superstitious, fanatic, and vicious, being yet in their old darkness, and go more on their estufas (secret chambers) than on education, but some inclination, however, can be seen in them for education.

The pueblo of Tesuque is small and its soil very dry; raises very little; owns some cows, horses, and donkeys. Its habits are antiquated and cares not for morality.

The pueblo of Santa Clara is very poor, fighting always among itself, and its habits are unclean and superstitious. In its disposition, bad and lazy.

There are 3 schools under my care: 1 at Zuñi, 1 at Laguna, and 1 at James. These are supported by the government partly, and partly by the Presbyterian church. The teachers at these schools have to struggle with the laziness and little application of the Indians; progress, however, is there visible.

I would wish to have been more concise in this report, but could not, as I had to refer to every pueblo, ever so slightly. From the time I took charge of this agency I have visited the pueblos, spoken to the Indians of each, respectively, and had the opportunity of making them understand the necessity of a change of life. I have patiently noticed their actual condition, habits, and disposition, and I would consider myself happy if, with the aid of Providence and the government, I could see these Indians respect the moral law and social order, as well as make them understand the love and fidelity that each husband ought to have for his wife, and vice versa; the duty of parents to bring up and care for their children properly, and, above all, to appreciate and care for the virtue of their maidens.

Very respectfully, your obedient servant,

PEDRO SANCHEZ, United States Indian Agent.

## THE PUEBLO INDIANS OF NEW MEXICO AND THEIR CUSTOMS.

Whatever changes have been made in the daily life, manners, and customs of the Pueblos are shown in the reports of the special agents, but change is the exception with these people. Comparing present conditions with the descriptions for 30, 50, or 300 years ago, one finds the Pueblos in many details now about as then. Marriages are performed in some of the pueblos after courtship and are celebrated by a priest when there is one at hand, but the old ceremonies of the Pueblo faith are also performed, either before or after the marriage, by the priest. H. H. Bancroft, in his works (volume I, pages 548, 549, 1889), writes of marriage and other customs among the Pueblos as follows:

Among the Pueblos the usual order of courtship is reversed. When a girl is disposed to marry she does not wait for a young man to propose to her, but selects one to her own liking and consults her father, who visits the parents of the youth and acquaints them with his daughter's wishes. It seldom happens that any objections to the match are made, but it is imperative on the father of the bridegroom to reimburse the parents of the maiden for the loss of their daughter. This is done by an offer of presents in accordance with his rank and wealth. The inhabitants of one village seldom marry with those of another, and, as a consequence, intermarriage is frequent among these families, a fertile cause of their deterioration. The marriage is always celebrated by a feast, the provisions for which are furnished by the bride, and the assembled friends unite in dancing and music. Polygamy is never allowed, but married couples can separate if they are dissatisfied with each other. In such a contingency, if there are children, they are taken care of by the grandparents, and both parties are free to marry again; fortunately, divorces are not of frequent occurrence, as the wives are always treated with respect by their husbands. To the female falls all indoor work, and also a large share of that done out of doors. In the treatment of their children these people are careful to guide them in the ways of honesty and industry, and to impress their minds with chaste and virtuous ideas. Mothers bathe their infants with cold water, and boys are not permitted to enter the estufas for the purpose of warming themselves; if they are cold they are ordered to chop wood or warm themselves by running and exercise.

The staple food of the Pueblos is corn. The Pueblo corn is a very hard, flinty species, and red, black, or yellow. Frequently all 3 colors are found on the ear. The stock grows short and stubby, seldom exceeding 4 feet in height, sending out the ear well down toward the ground. To prepare corn for food, the grains are shelled off the cob and boiled in a pot with a bit of lime to soften the outer skin, which is pulled off. The women get on their knees and place the grains on a hollow, oblong stone, a "metáte", and grind them to meal by rolling over them a long, round stone resembling a rolling pin. Water is added, forming a mush. This mush is laid in thin layers, like buckwheat cakes, on hot stone or copper or iron griddles, and baked almost instantly. These cakes are usually a greenish gray in color when cooked, and are most palatable. Tortillas is the Mexican name.

With the Pueblos thrashing is done with herds of goats, flocks of sheep, or with ponies in a mud plastered ring, with poles around it for a fence, and straw or other thatch sometimes woven in and out to make the inclosure strong enough to keep the animals in. The wheat or grain is placed on the floor of the ring, the animals are turned in, and forced to run round and round until the grain is trampled out. The chaff and grain mixed, after the animals are withdrawn, is thrown or tossed in the air, in order to have the straw blown away. The grain and dirt is put in water and the debris washed out. The women also grind this grain with the metáte, and the flour is ready. The bread made from this flour is gritty and hard to eat, but nutritious.

The women of the Pueblos are most ingenious pottery makers. They mix the clay and form all the decorations by hand. They use their hands or a flat water-worn stone to smooth the outside, but they frequently roll an ear of corn around the jars, producing a pitted surface. The jars are perfectly rounded and then burned by placing them in a pile surrounded by a thick covering of straw and dried asses' or cows' dung. The decorations are put on with a split stick or a small brush after the pottery is burned. None of this pottery is hard finished and no silica is used as a glazing. It is all soft, brittle, and porous. The color of the pottery depends upon the clay in the vicinity of the town where made. There is an almost endless variety of this pottery. Their bread baskets are neat and tidy. The Pueblo women are great imitators, and they not only decorate their pottery with animals and clouds, but recently, at one of the pueblos, they produced a series of figures from a theatrical bill they had seen at Santa Fe, including a figure of Colonel Sellers.

The Pueblos are inveterate dancers and have dances on all occasions of interest; they also keep alive and indulge in many old games. One of the most common games is "patol", which is quite intricate and very ancient, and is common to many of the Indians of the southwest.

In stature, features, and personal appearance the Pueblo Indians of New Mexico much resemble some of the wild tribes of the United States and the Moquis. They are not unlike the Comanches or the Kiowas, and are fine types of the red men of North America, both in complexion and manner; while they are town dwellers and residents, and called peaceful, they have shown and still show some of the most savage traits of the wild Indian. Their walk, manner, eyes, and hair indicate a common origin with the Indians of the plains of the United States, and the supposition by some is that in olden times they pushed down the Rio Grande from the north, copying the houses of the Mexican aborigines who had come up from the south; or, it may be, they captured and drove the aboriginal Mexicans away to the south. They are fair horsemen and ride a great deal, differing in this respect from the Indians of 6 of the Moqui pueblos of Arizona. The Pueblos of New Mexico have forage for horses, the Moqui Pueblos have but little, and this may account for the former being horsemen and the latter generally pedestrians.

The lights used by the Pueblos of New Mexico in their houses or estufas are the same as those used by the Moqui Pueblos of Arizona.

The Pueblo women of New Mexico are faithful wives, industrious housekeepers, and affectionate mothers. They are fond of dress and bright colors, and covet the Moqui dresses and gay clothes of the traders. Their jewelry is silver and turquoise. The men are extravagantly fond of turquoise for ornaments.

The Pueblos, Navajos, and other Indians have always valued the turquoise found at Los Cerrillos, New Mexico, above any other ornament. They polish it by rubbing it against rock or metal; this, of course, makes a dull polish. They do not care so much for gold as silver, as they have been so frequently deceived by false gold; silver not being as valuable as gold, there is less incentive to cheat in it. Los Cerrillos is 26 miles south by west from Santa Fe, and is a mining region of some note in the Placer, Sandia, Manzana, and other gold and silver bearing mountains, which make a chain lying to the east of the Rio Grande. Bonanza and Carbonateville are mining camps on the road. Passing through these camps over a dry and dusty road, the turquoise mines are reached at Mount Chalchuite. They are called the 3 turquoise mines.

The Pueblo women wear dresses which much resemble blankets. They loop them up over one shoulder and under the other. These garments reach to the knees or below them and are fastened down to the right side with large silver pins. These pins, peculiar to the Pueblo women, are usually made with 2 or more silver quarters, frequently polished and engraved, soldered on each pin. The pins on the dresses have a pretty effect.

The Pueblos, in common with other North American Indians, cradle their children on a board. They wrap them to the board with lengths of cotton cloth, and a child thus wrapped to a board hanging from a rafter of the house by strings of buckskin, or standing against the wall, or being carried by the mother, is frequently seen. Some of the Pueblo women have the same basketwork over the board that the northern tribes have.

All the Pueblos of New Mexico are claimed to be nominally Catholic. The total number of churches of all kinds or structures used for churches in the 19 pueblos is 19. Some Pueblos as, for instance, Zuñi, have no church or church service.

#### MISSIONS AND PUEBLO SUPERSTITIONS.

The Bureau of Catholic Missions and the Presbyterian Board of Home Missions have mission houses. There are two missionaries, besides the priests, engaged in work with the Pueblos.

Governor L. Bradford Prince thus writes of the Pueblos of New Mexico:

In local government the Pueblos have always been practically independent. Each one elects annually a governor, a war captain, and a fiscal, and in each is a cacique, usually an aged man, who holds his position for life, and is consulted on all matters of special importance. These officials govern the community according to their own rules of justice, and to this time no criminal complaint has ever been made by one Pueblo Indian against another in any territorial court. Industrious, frugal, honest, and hospitable, they still retain the characteristics which were noticeable in the days of Cabeza de Vaca and Coronado, and remain in the midst of surrounding changes the most interesting existing illustration of the higher aboriginal life of the native American people.

#### CLANS, OR GENTES.

Clans, or gentes, were common to the Pueblos of New Mexico. Of the clans of Zuñi, Captain John G. Bourke says:

Nanabe, a Moqui Indian living among the Zuñis, told me at Zuñi, in November, 1881, that "in the days when the world was created God gave to his children certain things; such things as they wished for and cried for he gave them, and these became their gentile or clan emblems".

Mr. Frank Cushing's data as to the pueblo of Zuñi, given to the public at various times since 1880, (a) are of great interest and have excited a desire for further investigation. It is said that Acoma, Jemez, Laguna, and other pueblos will bear as much study as Zuñi. (b)

a See also "A few Summer Ceremonials at Zuñi Pueblo", by J. Walter Fowkes, 1891.

b Mr. Charles F. Lummis, under the title "An Odd People at Home", in "Some Strange Corners of our Country", 1892 (pp. 255-261), says:

"In this view of the 'Strange Corners' we ought certainly to include a glimpse at the home life of the Pueblos. A social organization which looks upon children as belonging to the mother and not to the father, which makes it absolutely imperative that husband and wife shall be of different divisions of society, which makes it impossible for a man to own a house, and gives every woman entire control of her home, with many other equally remarkable points of etiquette, is surely different from what most of us are used to; but in the neglected corners of our own country there are 10,000 citizens of the United States to whom these curious arrangements are endeared by the customs of immemorial centuries.

"The basis of society in the 20 quaint town republics of the Pueblos [Mr. Lummis includes the 7 Moqui pueblos of Arizona and the 19 pueblos of New Mexico in the 26 pueblos], communities which are by far the most peaceful and the best governed in North America, is not the family, as with us, but the clan. These clans are clusters of families, arbitrary social divisions, of which there are from 6 to 16 in each Pueblo town. In Isleta there are 16 clans: the sun people, the earth people, the water-pebble people, the eagle people, the mole people, the antelope people, the deer people, the mountain-lion people, the turquoise people, the parrot people, the white-corn people, the red-corn people, the blue-corn people, the yellow-corn people, the goose people, and the wolf people. Every Indian of the 1,150 in the pueblo belongs to 1 of these clans. A man of the eagle people can not marry a woman of that clan, nor vice versa. Husband and wife must be of different clans; still, order is the law of descent. With us and all civilized nations descent is from the father; but with the Pueblos, and nearly all aboriginal people, it is from the mother. For instance, a man of the wolf clan marries a woman of the mole clan. Their children belong not to the wolf people but to the mole people by birth; but if the parents do not personally like the headman of that clan, they can have some friend adopt the children into the sun or earth or any other clan.

"There are no Indian family names; but all the people here [in Isleta] have taken Spanish ones, and the children take the name of their mother, and not of their father. Thus, my landlady is the wife of Antonio Jojola. Her own name is Maria Gracia Chihuihui, and their only-poly son, who is commonly known as Juan Gordo, 'Fat John', or as often, since I once photographed him crawling out of an adobe oven, as Juan Biscocho, 'John Biscuit', is John Chihuihui. If he grows up to marry and have children, they will not be Chihuihuis nor Jojolas, but will bear the Spanish last name of his wife. This pueblo, however, is changing from the

TRANSLATION MADE FROM ZUÑI INTO ENGLISH BY MR. FRANK CUSHING, AND FROM ZUÑI INTO SPANISH BY PEDRO PINO.

1	Parrot .....	Go together (i. e., form a phratry).	13	Bear .....	Go together (i. e., form a phratry).
2	Cottonwood .....		14	Hemlock .....	
3	Macaw .....				
4	Corn .....	Go together (i. e., form a phratry).	15	Rattlesnake .....	Go together (i. e., form a phratry).
5	Frog .....		16	Dove .....	
6	Turkey .....	Go together (i. e., form a phratry).	17	Tobacco .....	Go together (i. e., form a phratry).
7	Eagle .....		18	Cottontail rabbit .....	
8	Sun .....		19	Olla-jocue, or blue seed grass.	
9	Badger .....	Go together (i. e., form a phratry).	20	Bunch grass .....	Go together (i. e., form a phratry).
10	Butterfly .....		21	Deer .....	
11	Coyote .....	Go together (i. e., form a phratry).	22	Yellow wood .....	Go together (i. e., form a phratry).
12	Skeleton .....		23	Squash .....	

### POPULATION AND NUMBER OF PUEBLOS, 1583 TO 1890.

Espejo estimated the Indian pueblo population of New Mexico at about 300,000 in 1583. If his list of pueblos be correct, considering the resources and conditions of the country and the known exaggerations of natives and explorers, a total population in the section named of 90,000 to 100,000 would be more reasonable.

The Spanish explorers universally found the Indian stories false in the matter of resources and numbers of

old customs more than are any of the other towns, and in some families the children are divided, the sons bearing the father's name and the daughters the mother's. In their own language each Indian has a single name, which belongs to him or her alone, and is never changed.

"The Pueblos almost without exception now have their children baptized in a Christian church and given a Spanish name; but those who are 'true believers' in 'the ways of old' have also an Indian christening. Even as I write, scores of dusky, dimpled babes in this pueblo are being given strange Tigua names by stalwart godfathers, who hold them up before the line of dancers who celebrate the spring opening of the great main irrigating ditch. Here the christening is performed by a friend of the family, who takes the babe to the dance, selects a name, and seals it by putting his lips to the child's lips.\* In some pueblos this office is performed by the nearest woman friend of the mother. She takes the child from the house at dawn on the third day after its birth and names it after the first object that meets her eye after the sun comes up. Sometimes it is Bluish Light of Dawn, sometimes Arrow (ray) of the Sun, sometimes Tall Broken Pine, and so on. It is this custom which gives rise to many of the Indian names which seem so odd to us.

"When a child is born in a pueblo a curious duty devolves upon the father. For the next 8 days he must keep a fire going, no matter what the weather, in the quaint little fogon or adobe fireplace, and see that it never goes out by day or night. This sacred birth fire can be kindled only in the religious ways, by the fire drill, flint and steel, or by a brand from the hearth of the cacique. If paterfamilias is so unlucky as to let the birth fire go out there is but one thing for him to do. Wrapping his blanket around him, he stalks solemnly to the house of the cacique, enters and seats himself on the floor by the hearth, for the cacique must always have a fire. He dare not ask for what he wants; but making a cigarette, he lights it at the coals and improves the opportunity to smuggle a living coal under his blanket, generally in no better receptacle than his own tough, bare hand. In a moment he rises, bids the cacique good-bye, and hurries home, carefully nursing the sacred spark, and with it he rekindles the birth fire. It is solemnly believed that if this fire were relighted in any other manner the child would not live out the year.

"The Pueblo men, contrary to the popular idea about all Indians, take a very generous share in caring for their children. When they are not occupied with the duties of busy farmers, then fathers, grandfathers, and great grandfathers are generally to be seen each with a fat infant slung in a blanket on his back, its big eyes and plump face peeping over the shoulder. The white-haired governor, the stern-faced war captain, the grave principals, none of them are too dignified to 'tote' the baby up and down the courtyard or to the public square and to solemn dances, or even to dance a remarkable domestic jig, if need be, to calm a squall from the precious riders upon their backs.

"A pueblo is the children's paradise. The parents are fairly ideal in their relations to their children. They are uniformly gentle, yet never foolishly indulgent. A Pueblo child is scarcely ever punished, and seldom needs to be. Obedience and respect to age are born in these brown young Americans, and are never forgotten by them. I never saw a 'spoiled child' in all my long acquaintance with the Pueblos.

"The Pueblo woman is absolute owner of the house and all in it, just as her husband owns the fields which he tills. He is a good farmer and she a good housewife. Fields and rooms are generally models of neatness.

"The Pueblos marry under the laws of the church; but many of them add a strange ceremony of their own, which was their custom when Columbus discovered America. The betrothed couple are given 2 ears of raw corn; to the youth a blue ear, but to the maiden a white one, because her heart is supposed to be whiter. They must prove their devotion by eating the very last hard kernel. Then they run a sacred foot race in the presence of the old councilors. If the girl comes ahead she 'wins a husband' and has a little ascendancy over him; if he comes in first to the goal he 'wins a wife'. If the two come in together, it is a bad omen, and the match is declared off.

"Pueblo etiquette as to the acquaintance of young people is extremely strict. No youth and maiden must walk or talk together; and as for a visit or a private conversation, both the offenders, no matter how mature, would be soundly whipped by their parents. Acquaintance between young people before marriage is limited to a casual sight of each other, a shy greeting as they pass, or a word when they meet in the presence of their elders. Matches are not made by the parents, as was the case with their Mexican neighbors until very recently and as it still is in many European countries, but marriages are never against the parental consent. When a boy wishes to marry a certain girl the parents conduct all the formal 'asking for' her and other preliminaries.

"The very curious division of the sexes which the Spaniards found among the Pueblos 350 years ago has now almost entirely disappeared, as have also the community houses which resulted from the system. In old times only the women, girls, and young children lived in the dwellings. The men and boys slept always in the estufa. Thither their wives and mothers brought their meals, themselves eating with the children at home. So there was no family home life, and never was until the brave Spanish missionaries gradually brought about a change to the real home that the Indians so much enjoy to-day.

"When a Pueblo Indian dies there are many curious ceremonials. Besides the attempts to throw the witches off the track of his spirit, food must be provided for the soul's 4 days' journey, and property must also be sent on to give the deceased 'a good start' in the next world. If the departed was a man and had horses and cattle, some of them are killed, that he may have them in the beyond. His gun, his knife, his bow and arrows, his dancing costume, his clothing, and other personal property are also 'killed' (in the Indian phrase) by burning or breaking them; and by this means he is supposed to have the use of them again in the other world, where he will eat and hunt and dance and farm just as he has done here. In the vicinity of every pueblo is always a 'killing place', entirely distinct and distant from the consecrated graveyard where the body is laid, and there the ground is strewn with countless broken weapons and ornaments, earthen jars, stone hand mills, and other utensils, for when a woman dies her household furniture is 'sent on' after her in the same fashion. The precious beads of coral, turquoise, and silver, and the other silver jewelry, of which these people have great quantities, is generally laid away with the body in the bare, brown graveyard in front of the great adobe church."

\* "My own little girl, born in the pueblo of Isleta, was formally christened by an Indian friend one day and has ever since been known to the Indians as Thur-be-Say, 'the Rainbow of the Sun'. For a month after her birth they came daily to see her, bringing little gifts of silver, calico, chocolate, eggs, Indian pottery, and the like, as is one of their customs."

people, and, unfortunately for history, some of the deceived Spaniards retailed the fabrications to a large constituency in Mexico and Europe.

Seventy pueblos are mentioned by Coronado in his "Relations", or according to Castenada's list; but how many are named merely on rumor is a question. The existing pueblos are 19 in number.

But few pueblos are noted as having passed away between 1583 and 1890; still, some have passed away even since 1819. The removal or rebuilding of pueblos, however, is frequently noted.

In 1796 Spanish priests (missionaries) gave the population of the pueblos of New Mexico at 9,453. In 1798 the same authority gave 9,732; but Albiquin and Belen, Spanish towns, are included in both estimates.

Governor Chacon took a census of the pueblos of New Mexico (except the Moquis) in 1796, giving the population at 9,732. This included some foreigners and some Pueblos, not Indians.

In 1805 Governor Alencaster certified a census of the pueblos at 8,172: males, 4,094; females, 4,078.

A census of the 19 pueblos was made by General Mariano Martinez, governor, in 1844, and the population was given at 14,700. The totals after each town are all in round numbers, showing them to be estimates, and some Spanish towns are also included.

In 1846 the population of the pueblos was given at 11,380. This included the 19 pueblos of New Mexico and the 7 Moqui pueblos of Arizona, in all 26 pueblos.

In 1847 the population of the pueblos of New Mexico above 5 years of age was given under a census ordered by the legislature of New Mexico at 6,524. Why the children under 5 years of age were omitted is not noted.

In 1850 the pueblos were not separately enumerated in the United States census.

In 1863 the population of the 19 pueblos of New Mexico was given at 5,866.

In 1864 a census by John Ward, special agent, gave the population at 7,066.

In 1865 the population of the 19 pueblos of New Mexico was given at 7,010 by J. K. Graves, United States special Indian agent.

August 20, 1869, J. M. Gallegos, superintendent of Indian affairs for New Mexico, gave the population of the 19 pueblos at 7,000.

In 1870-1871 Army's report gave the pueblo population at 7,310.

In 1880 the population of the 19 pueblos was given at 9,500 by Benjamin M. Thomas, United States Indian agent.

In 1880, in the Tenth Census, the civilized Indians of New Mexico were given at 9,772; pueblos, estimated, 8,000.

In 1887 the Indian Office report gave 8,337.

In 1889 the Indian Office report gave 8,254.

In 1890 the Eleventh Census gave the population at 8,287.

During the 45 years the Pueblos have been citizens of the United States they have gained in population, as is shown by every accurate census.

The Spaniards, when possible, in New Mexico, changed the names of the Indian towns; always so, when making missions at or near them. Richard H. Kern, of the United States topographical survey, gives the following names used by Coronado for Indian towns with the modern or present names (see Schoolcraft, volume IV, page 39):

Cibola, old Zuñi; Tusayan, Moquis (pueblos); Acueco, Acoma; Tigouex, Isleta or some pueblo in its vicinity; Tutahaco, the position can be identified but not the places; Quirix, San Felipe and adjoining pueblos; Cicuye, Pecos or Santa Fe; Hemez, Jemez; Aquascalientes, perhaps near the town of the same name; Yuque-Yunque, possibly Abiquin; Braba, Taos; Chia, Silla or Zia.

The Spaniards tried to write the Indian names as they were pronounced by the Indians, as may be seen by reference to the narratives of the chroniclers who accompanied the several expeditions.

Attempts to identify the many Indian towns noted by the early Spaniards would now be useless in the face of the great number of ruins found.

The map of the pueblos and grants in New Mexico, given elsewhere, shows their locations and counties.

The following table of pueblo land grants gives the pueblos of New Mexico occupied by Pueblo Indians, with name of agency, tribe, area, and law establishing the reservation. Except the first column, the table is taken from the Report of the Commissioner of Indian Affairs for 1890, page 440. The first column is added to show the mission names.

## PUEBLO LAND GRANTS.

RESERVATIONS.		Agency.	Tribe.	Acres.	Square miles.	Law establishing reservation.
Mission names.	Indian Office.					
Total.....				906,845	1,417	
San Diego de Jemez .....	Jemez .....			17,510		
San Estevan de Acoma .....	Acoma.....			95,792		
San Juan de Cabalenos .....	San Juan .....			17,545		
San Lorenzo de Picuris.....	Picuris .....			17,401		
San Felipe.....	San Felipe .....			34,767		
N. S. de los Angeles de Pecos..	Pecos .....			18,763		
San Buena Ventura de Cochiti..	Cochiti .....			24,256		
Santo Domingo.....	San Domingo .....			74,743		
San Geronimo de Taos.....	Taos.....			17,361		
Santa Clara.....	Pueblo Santa Clara..	Pueblo.....	Pueblo.....	17,369	1,081	Confirmed by United States patents in 1864, under old Spanish grants; acts of Congress approved December 22, 1853, volume xi, page 374, and June 21, 1860, volume xii, page 71. (See General Land Office report for 1876, page 242, and for 1880, page 658.)
San Diego de Tesuque.....	Tesuque .....			17,471		
San Ildefonso.....	San Ildefonso .....			17,293		
N. S. de Guadalupe de Pojoaque	Pojoaque .....			13,520		
N. S. de la Asuncion de Zia ..	Zia .....			17,515		
N. S. de los Dolores de Sandia..	Sandia .....			24,187		
San Augustin del Isleta.....	Isleta .....			110,080		
San Francisco de Nambe.....	Nambe.....			13,586		
San Josef de la Laguna.....	Laguna .....			125,225		
Santa Ana.....	Santa Ana.....			17,361		
N. S. de Guadalupe de Zuñi....	Zuñi.....	Pueblo.....	Pueblo.....	215,040	336	
						Executive orders, March 16, 1877, May 1, 1883, and March 3, 1885. (Area of original Spanish grant, 17,581.25 acres.)

## LANGUAGES OF THE PUEBLOS, 1890.

The same division of languages exists now among the Pueblos of New Mexico as existed when Coronado first saw them in 1540. There are 4 or 5 distinct languages.

The Queres group (Keresan stock) are the Pueblos of Santa Ana, San Felipe, Cochiti, San Domingo, Acoma, Zia, and Laguna.

The Tequas group (Tewan or Tanoan stock) are the Pueblos of San Juan, Santa Clara, San Ildefonso, Nambe, Pojoaque, and Tesuque.

The Piros group (also of Tewan or Tanoan stock) are the Pueblos of Taos, Picuris, Sandia, and Isleta.

The Jemez is used by the Pueblos of Jemez, who are of Tewan or Tanoan stock.

The Zuñi is used by the Pueblos of Zuñi, who are of Zuñian stock.

The Pueblos of New Mexico are probably all of Shoshonean stock. Time and isolation have caused the varieties of languages.

## CENSUSES OF THE PUEBLOS, JUNE 30, 1864, TO JUNE 1, 1890.

The most complete and exhaustive census of the Pueblos of New Mexico taken prior to 1870 was by John Ward, United States Indian agent, 27 years ago. It gave no data as to crops. Some data from this census are given. The total population of the 19 pueblos of New Mexico in 1864 was 7,066; in 1890, 8,287, a gain of 1,221 in 26 years, and this in the face of several epidemics of smallpox and diphtheria.

In the year ended June 1, 1890, there were 719 deaths; all but 8 of these were from smallpox and diphtheria, and all but 86 were of children 5 years of age and less.

## VITAL AND SOCIAL STATISTICS, 1890.

The population and certain social statistics for 1890 are given in full for each pueblo in the table compiled from the general schedules. Certain crop and vital statistics were obtained from the agent's books at the Pueblo agency and confirmed in part by special inspection. The census of John Ward is given in a column for comparison.

REPORT ON INDIANS TAXED AND NOT TAXED.

POPULATION AND SOCIAL STATISTICS OF THE 19 PUEBLOS OF NEW MEXICO, 1864 AND 1890.

PUEBLOS.	POPULATION.							OCCUPATIONS.					
	1864. (John Ward.)	1890.						Over 70 years. (a)	Farmers.	Holders.	Stock raisers.	Day laborers.	All others. (c)
		Total.	By sex.		By age periods.								
			Male.	Female.	Under 6.	Over 5 and to 18, inclusive.	Over 18.						
Total.....	7,066	8,287	4,448	3,839	1,060	2,680	4,537	132	1,516	133	157	527	43
Acoma.....	491	566	289	277	75	288	208	7	15	27	118	69	.....
Cochiti.....	226	298	136	129	44	80	144	2	41	.....	.....	45	.....
Isleta.....	786	1,059	600	459	138	273	618	620	32	2	1	13	12
Jemez.....	346	428	268	170	73	140	215	22	60	.....	2	.....	4
Laguna.....	988	1,143	575	568	130	455	578	6	220	8	17	144	.....
Nambe.....	94	79	41	38	9	25	45	.....	24	.....	.....	.....	2
Picuris.....	122	108	62	46	24	23	61	7	.....	.....	.....	.....	.....
Pojoaque.....	29	20	9	11	4	3	13	.....	5	.....	.....	.....	.....
Sandia.....	197	140	77	63	12	48	80	4	.....	.....	.....	3	.....
San Domingo.....	664	671	382	289	70	265	396	11	117	.....	.....	124	1
San Felipe.....	427	554	313	241	47	168	339	14	209	.....	.....	1	.....
San Ildefonso.....	161	148	79	69	17	43	88	.....	26	.....	.....	9	.....
San Juan.....	385	406	226	180	60	66	250	8	99	.....	.....	50	.....
Santa Ana.....	268	253	153	100	8	75	170	4	117	.....	.....	.....	.....
Santa Clara.....	144	225	110	115	38	146	41	22	45	.....	.....	.....	8
Taos.....	361	431	213	188	52	114	235	11	114	4	.....	33	.....
Tesuque.....	101	91	45	46	11	25	55	2	27	.....	.....	.....	2
Zia.....	103	196	57	49	23	30	53	3	23	1	.....	.....	2
Zuñi.....	1,260	1,621	820	801	225	473	923	29	342	91	10	45	12

PUEBLOS.	Heads of family.	House owners.	LANGUAGE. (a)								
			English.			Spanish.			Indian.		
			Speak.	Read.	Write.	Speak.	Read.	Write.	Speak.	Read.	Write.
Total.....	1,746	1,618	368	357	352	1,715	28	21	4,871	65	48
Acoma.....	82	64	44	44	44	.....	.....	.....	524	2	.....
Cochiti.....	51	51	7	.....	.....	.....	.....	.....	253	9	.....
Isleta.....	268	144	55	54	54	32	10	10	742	12	12
Jemez.....	88	90	5	5	5	.....	.....	.....	368	1	1
Laguna.....	183	186	167	167	167	.....	.....	.....	907	.....	.....
Nambe.....	23	23	5	5	5	50	.....	.....	.....	.....	.....
Picuris.....	30	30	.....	.....	.....	74	.....	.....	.....	.....	.....
Pojoaque.....	6	6	2	2	2	12	.....	.....	.....	.....	.....
Sandia.....	36	36	.....	.....	.....	114	.....	.....	17	.....	.....
San Domingo.....	116	116	.....	.....	.....	.....	.....	.....	.....	.....	.....
San Felipe.....	125	136	.....	.....	.....	447	.....	.....	90	.....	.....
San Ildefonso.....	27	24	9	9	7	82	3	3	.....	.....	.....
San Juan.....	99	99	.....	.....	.....	22	1	1	299	33	35
Santa Ana.....	50	49	1	.....	.....	218	.....	.....	33	.....	.....
Santa Clara.....	43	48	17	16	14	143	6	2	.....	.....	.....
Taos.....	96	96	5	5	5	387	1	1	.....	.....	.....
Tesuque.....	24	27	1	1	.....	61	4	3	.....	.....	.....
Zia.....	21	20	3	2	.....	73	1	1	18	.....	.....
Zuñi.....	373	370	47	47	47	.....	.....	.....	1,620	8	.....

a Many refused to answer.  
b One man 110 years old and his wife 93.  
c One man 103 years old.  
d One man 100 years old and his wife 80.  
e Includes 2 traders—1 at Jemez, 1 at Zuñi; 1 medicine man at Zuñi; 7 teachers—3 at Isleta, 1 at Jemez, 1 at Santa Clara, 2 at Zuñi; 3 clerks—1 at Jemez, 2 at Zuñi; 5 cooks at Zuñi; 1 blacksmith at Zia; 11 pottery makers—2 at Nambe, 7 at Santa Clara, 2 at Tesuque; 1 carpenter at Isleta; 1 governor at San Domingo; 1 officer at Zuñi; 2 telegraph operators at Isleta; 2 priests—1 at Isleta, 1 at Jemez; 3 storekeepers, 1 author, and 1 tailor at Isleta; 1 candy maker at Zia.

The professions or callings are shown by the schedules. One thousand five hundred and sixteen called themselves farmers, 133 herders, 157 stock raisers, 527 day laborers, 2 traders, 1 medicine man, 7 teachers, 3 clerks, 5 cooks, 1 blacksmith, 11 pottery makers (but most of the women are pottery makers in the pueblos where pottery is made), 1 carpenter, 1 governor, 1 officer, 2 telegraph operators, 2 priests, 3 storekeepers, 1 author, 1 tailor, and 1 candy maker. The number of Indian apprentices learning trades during the year is given at 250. Three hundred and sixty-eight answered that they spoke English, 357 read English, 352 wrote English; 1,715 answered that they spoke Spanish, 28 read Spanish, and 21 wrote Spanish; 4,871 answered that they spoke Indian only, 65 read Indian, and 48 wrote Indian.

It is probable that of the 8,287 Pueblos 6,084 (deducting the children below 1 year of age and those who speak English and Spanish, 2,203) speak Indian exclusively.

## SCHOOL STATISTICS OF THE 19 PUEBLOS OF NEW MEXICO, 1890.

PUEBLOS.	Total population, 1890.	Children, age 5 to 18, inclusive.	PUPILS ENROLLED IN THE SCHOOLS. (a)									Total pupils.
			In day schools.			In boarding schools.						
			Roman Catholic school.	Presbyterian school.	Government school.	Albuquerque government school.	Albuquerque Presbyterian school.	Bernalillo school.	St. Catherine's school, Santa Fe.	Ramona school, Santa Fe.	Carlisle.	
Total .....	8,287	2,000	200	160	30	154	53	53	50	4	131	913
Isleta.....	1,059	273	40	47		47	3	32	22		1	201
Zuni.....	1,621	473		12								12
San Juan.....	406	96	42						6			48
Laguna.....	1,143	435	29	53	30	40	48				107	6307
Picuris.....	108	23								2		2
Santa Clara.....	225	146				6	1	1	1			9
San Ildefonso.....	148	43							4			4
Taos.....	401	114	37			2			4		1	44
Acoma.....	566	288	45			10					13	68
Pojoaque.....	20	3				4					1	5
Tesuque.....	91	25							4			4
Cochiti.....	268	80				20		5	5		5	35
Nambe.....	79	25					1	4	1	2		8
Jemez.....	428	140	30	57		4			3		1	95
Zia.....	106	30										
San Felipe.....	554	168				4					2	6
Santa Ana.....	253	75				11						11
San Domingo.....	671	205	37									37
Sandia.....	140	48				6		11				17

a Report Commissioner of Indian Affairs, 1890, page 200.

b Probably the day schools have some pupils under 6 years and the boarding schools some over 16 years of age.

The school age for Indian children under the rule of the Indian Office is for day schools 6 to 18 years and boarding schools 6 to 16 years. The enumeration above is of children from 5 to 18 years of age, inclusive, and the number is 2,690.

Of the Pueblo children, 913 are attending the schools provided principally by the United States and aided by missions or churches. The United States has school room for 1,332 Pueblo pupils in the vicinity of the pueblos.

The following table is from the Report of the Commissioner of Indian Affairs, 1890 (pages 328, 329):

STATISTICS OF SCHOOLS IN NEW MEXICO, SUPPORTED IN WHOLE OR IN PART BY THE GOVERNMENT, AT WHICH WERE PUEBLO CHILDREN, FOR THE YEAR ENDED JUNE 30, 1890.

SCHOOLS.	How supported.	CAPACITY.		EMPLOYÉS.				Enroll-ment.	AVERAGE ATTENDANCE.		Months in session.	Cost to govern-ment.	Cost per capita per month to govern-ment.	Cost to other parties.	Cost per capita per month to other parties.	Acres culti-vated by schools.
		Board-ing.	Day.	Sex.		Race.			Board-ing.	Day.						
				Male.	Fe-male.	In-dian.	White.									
Albuquerque boarding . . .	Under contract .	75	-----	4	7	-----	11	72	57	-----	10	\$6,811.23	\$0.90	(a)	-----	-----
Bernalillo boarding . . . . .	do . . . . .	100	-----	-----	8	-----	8	75	72	-----	10	7,500.00	8.08	(a)	-----	-----
St. Catherine's boarding, Santa Fe.	do . . . . .	125	-----	9	-----	-----	9	81	51	-----	10	6,787.92	11.01	\$700.00	\$1.14	12
University of New Mex- ico, Santa Fe.	do . . . . .	50	-----	1	3	-----	4	28	18	-----	10	2,360.72	10.93	2,427.34	11.24	4
Acoma day . . . . .	do . . . . .	50	-----	-----	1	-----	1	35	-----	24	6	300.00	2.08	275.00	1.91	-----
Isleta day, No. 1 . . . . .	do . . . . .	40	-----	-----	1	-----	1	42	-----	26	9	490.00	2.09	110.00	0.47	-----
Isleta day, No. 2 . . . . .	do . . . . .	60	-----	-----	2	-----	2	43	-----	15	9	231.40	1.71	-----	-----	-----
Jemez day, No. 1 . . . . .	do . . . . .	50	-----	-----	1	-----	1	30	-----	14	4	150.00	2.68	250.00	4.46	-----
Jemez day, No. 2 . . . . .	do . . . . .	50	-----	1	1	-----	2	33	-----	14	6	219.26	2.61	600.74	7.15	-----
Laguna day . . . . .	By government .	30	-----	-----	1	-----	1	29	-----	18	6	400.00	3.70	-----	-----	-----
Pajuate day . . . . .	Under contract .	50	-----	-----	1	-----	1	42	-----	23	16	530.00	1.76	100.00	0.30	-----
San Domingo day . . . . .	do . . . . .	40	-----	1	-----	-----	1	40	-----	21	10	371.00	1.77	229.00	1.09	-----
San Juan day . . . . .	do . . . . .	50	-----	1	-----	-----	1	40	-----	30	10	675.00	2.25	(a)	-----	-----
Seama day . . . . .	do . . . . .	60	-----	-----	1	-----	1	58	-----	19	7	95.26	0.72	279.74	2.10	-----
Taos day . . . . .	do . . . . .	50	-----	-----	1	-----	1	37	-----	28	10	600.00	2.86	50.00	0.23	-----
Zuni day . . . . .	do . . . . .	75	-----	-----	2	-----	2	54	-----	8	9	119.34	1.66	989.66	13.62	-----

a Not given.

## REPORT ON INDIANS TAXED AND NOT TAXED.

Of the total cost to the United States for the education of the 913 Pueblo school children, including the 131 at Carlisle, \$18,750 was approximately the sum paid for the service to missionary societies and churches.

## COMPARISON OF CERTAIN STATISTICS OF WARD'S CENSUS OF 1864 WITH THE ELEVENTH CENSUS, 1890, OF THE 19 PUEBLOS.

STOCK.	Ward, 1864. Number.	1890	
		Number.	Value.
Total .....			\$103,600
Horses (burros) .....	1,489	3,000	60,000
Mules .....	64	800	7,500
Cattle .....	1,926	2,200	15,400
Swine .....	843	350	700
Sheep .....		20,000	20,000
Domestic fowls .....		900	90

The agricultural products for 1890 were reported by Indians as follows:

PRODUCTS.	1890	
	Number.	Value.
Bushels of wheat .....	9,000	\$4,500
Bushels of corn .....	20,000	7,000
Bushels of turnips .....	600	900
Bushels of onions .....	600	1,200
Bushels of beans .....	300	600
Bushels of other vegetables .....	200	200
Number of melons .....	15,000	750
Number of pumpkins .....	10,000	500
Tons of hay cut .....	20	200

The value thus reported aggregates \$15,850. Agency records show additional vegetables and an aggregate value of \$25,000.

Number of houses in the 19 pueblos .....	2,955
House owners .....	1,618
Number of families .....	1,746
Wear citizens' dress wholly .....	1,300
Wear citizens' dress in part .....	a1,000
Children of school age, from 5 to 18 years, inclusive .....	2,690
Children under 1 year of age .....	120
Pueblo Indian children at school during 1890 .....	913
Births during the year .....	a656
Deaths .....	a719
The deaf .....	36
The deaf and dumb .....	12
The blind .....	49
Idiots and insane .....	4
Persons over 70 years of age .....	132

## THE PUEBLO CENSUS OF 1890.

The Pueblo Indian of New Mexico lives in terror of the tax collector and hopes much from Washington. The illusion of a United States Indian agent at Santa Fe keeps the hope of this material aid from the treasury alive in his breast. He has received from the United States in money and supplies and indirectly over \$500,000 since 1849.

The census of 1890 was taken by regular enumerators under the direction of the supervisor of census for New Mexico. (a) The Pueblos coupled the enumerators and the special agents with tax collectors or the propagators of a new creed. They are afraid of both. Naturally suspicious, they are doubly so when a government official comes in sight. The special agents and others were obliged to estimate in some cases.

The Pueblos are not poor; they are well housed, have good clothes, and plenty to eat.

The United States Indian agent for the Pueblos at Santa Fe is the person to whom they look for protection and scarcely a day passes but he is appealed to by the Pueblos to protect them from their fellow citizens. His duties are principally those of a law officer for these people.

The Pueblos, besides being farmers, herders, and pottery men, work on railroads as contractors and section men, and hire out to farmers as day laborers; a few are mechanics, and the receipts from this kind of work are quite large.

At each of the pueblos are traders' stores, usually kept by white men; but at Isleta there are 3 Indian storekeepers, at whose stores all kinds of supplies can be bought. At a few of the pueblos pottery is sold to an advantage, and is a source of considerable income.

The water about the pueblos commands immense areas of adjacent grazing land, which is owned and utilized by the Indians. The grape crop is considerable at 4 of the pueblos, and good and wholesome wine is made. An estimate has been made of a total of 1,100 barrels of wine per year. Isleta is the chief wine producing pueblo.

White interlopers and trespassers are numerous on the pueblo grants and are estimated at 500 in number.

The poverty of one or two of the pueblos is quite apparent, the pueblo of Pojoaque being an illustration. This people have sold their granted lands, until at present they have but 25 acres. The pueblo contains a total population of 20. They have 8 cows, 12 burros, 2 wagons, 7 pigs, 1 set of harness, 1 ox cart, 1 small wagon, and 4 plows. The 25 acres, supplemented by their work for outside parties, sustains the entire 20 people.

The land grants of the Pueblos confirmed by act of Congress in 1858 and patent in 1863, except as to 3, are very valuable, being originally about 950,000 acres, and, exclusive of the towns, would bring as a whole more than \$3,000,000, which is quite a property for 8,287 people. By a practical system of irrigation and the saving of the water now wasted on arable lands the amount could be increased from 13,000 acres now irrigated or cultivated to 30,000 acres.

#### SUGGESTIONS.

The condition of the Pueblo Indians of New Mexico in 1890 warrants the following suggestions for their advancement.

Let the laws of the United States and the territory of New Mexico be immediately extended over the Pueblo Indians, and let crime with them be punished as it is with other citizens. Such extension will not require an act of Congress, as the Pueblos are already citizens, having been made so by the eighth and ninth articles of the treaty of Guadalupe Hidalgo of February 2, 1848, with the republic of Mexico. The Pueblos were counted as civilized and citizen Indians in the census of 1880 and as a part of the population of New Mexico.

Let the quasi or nominal control of the United States cease at once and the agency at Santa Fe be abolished.

Let the United States courts alone hear all suits in anywise affecting the lands of the Indians and enforce penalties for trespass on the Pueblos. Legislation found necessary, to be by Congress.

Let the district attorney of the United States observe the condition of the Pueblos from time to time and report to the Secretary of the Interior and see that the United States and territorial authorities do their duty toward the Pueblos as toward other citizens.

Let there be no interference with the community system of government by the Pueblos and the holding of land; but let acts committed in violation of the law of the land, even if ordered by community authority, be punished.

<sup>a</sup> The Superintendent of Census having his attention called to the reduced number of persons in the pueblo of San Domingo, New Mexico, he wrote for an explanation to the supervisor of New Mexico, who answered as follows:

"SANTA FE, NEW MEXICO, September 1, 1890.

"DEAR SIR:

"Upon comparing the census returns of the pueblo of Santo Domingo with the returns of the last census, I found that the Indians had decreased about 50 per cent, and not believing that to be correct, I went there personally and took with me F. F. Pino, one of the clerks of this office, and sent for the enumerator Mr. Amado C. de Baen, who also was there on time. I went straight to the governor's place and had him to call all the Indians he could to meet us there. We had a great many Indians present, and I explained to them the object of the meeting, and after that I made the clerk read a list of the Indians enumerated before, and I asked the governor to consult with his most reliable men and tell all of those that were not on the list; and he did so, and we found that only 70 persons had been left out, and that it was not the fault of the enumerator as I had at first thought. The enumerator had gone to their homes, and they being absent their neighbors would give no information whatever. Then I asked them how was it that they were fewer than when the last census was taken, and they answered that 2 years ago they lost over 250 people from the diphtheria, and also the year before they had lost quite a number of their people. I believe from personal observation that the census returns from that pueblo are correct.

"Respectfully yours,

"PEDRO SANCHEZ,

"Supervisor of Census for New Mexico.

"To the SUPERINTENDENT OF CENSUS".

Let the Pueblos worship as they please. Schools should be located among them under the territorial school law. The United States government should not dictate in this matter. Let the district attorney for the United States for New Mexico have an additional allowance of money for a time for his attention to these people.

Let the Pueblo Indian know that he can protect his property, by force as well as by law, and his thieving fellow citizens will not trouble him after this is found out.

#### CONDITION OF 16 NEW MEXICO INDIAN PUEBLOS, 1890.

BY HENRY R. POORE, SPECIAL AGENT.

The accompanying report covers 15 pueblos of New Mexico, visited in July, August, and September, 1890, namely, Taos, San Juan, Santa Clara, Nambe, San Ildefonso, Pojoaque, Tesuque, San Domingo, Cochiti, Jemez, Zia, Sandia, Santa Ana, San Felipe, and Isleta, with a report on the pueblo of Picuris, by Mr. Frederick P. Müller, February 26, 1891.

A comparison of the population of the Pueblo villages of New Mexico, with the extent of their land tenure, leads naturally to the conclusion that they have an abundant opportunity for subsistence from the ground. With but two or three exceptions, grants of at least 25 square miles of territory to each pueblo as a community were confirmed by Congress in 1858. Maps of these grants are to be seen at the office of the surveyor general at Santa Fé and at the several pueblos, but the impression from the same statement differs as the point of view differs.

The surveyor general remarked, as he scanned the charts through which the Rio Grande was traced like a winding thread: "Certainly these Indians are well able to take care of themselves; in some cases a square mile to every family". At the pueblo, where, guarded with scrupulous care, these maps are produced, laden with the dust of disuse, they mean little or nothing to the holder, because in many cases the Indians are not able to apply the drawing on paper to the natural landscape, but also because, even with ability, they find the paper statement does not declare an available fact. A map of 25 square miles of land, through the center of which passes a stream of water, gives a misleading impression of available agricultural possession in New Mexico, because without irrigation land can not be made to produce, there being no rainfall of moment. In all the pueblos, therefore, the upper acequias, or irrigating ditches, lying parallel with the river and bringing water to land from it, mark the width of practical possession. This strip is found to be from a third of a mile to 2.5 miles wide, including the river. The length is always 5 miles. When more than 5 miles square is owned by a pueblo the extension is at right angles with and not along the water courses. The only exception to this is at San Felipe. A map of the pueblo possessions could be made by using the old charts and inscribing thereon 2 lines on either side of the river (in some instances a line on but one side would be sufficient) and applying to this strip a little green paint. With but 5 exceptions, Taos, Zia, Jemez, Tesuque, and Nambe, the pueblos of the north and south line lie upon the Rio Grande. Although in the canyon above Embodo the water during the rainy season flows between banks from 20 to 35 feet apart, with a depth of 4.5 feet, when leaving this funnel the stream broadens into shallow channels, embracing many islands, and generally covers a width of from three-quarters of a mile to 1.5 miles. Owing to the changes in its bed much rich land remains untouched, which, by the protection of dikes, might be saved.

In visiting the pueblos it was one of my chief duties to ascertain the amount of land going to waste in the river bed and the amount which might be rendered available either by raising the grade of the present acequias or by the construction of new ones from more distant sources. As it will be seen farther on that the average amount of land farmed by each Indian of the pueblos is about 4 or 4.5 acres, the question of the reclamation of land becomes for him most important.

The soil of the valleys of New Mexico is a reddish gray sandy loam, a mixture of sand and clay, extremely fertile, and though seldom enriched by anything save the sediment resulting from irrigation it preserves marvelous vitality. Worked with a little straw, it is easily converted into brick.

In compiling the report I have sought to verify all statements from various sources, and by conversation and correspondence I have had recourse to the thoughts of men and women in different ways interested in the truth concerning Indians, as traders, priests, military men, home missionaries, ethnologists, ranchmen, teachers, innkeepers, or farmers. Besides this, I have smoked it out with the governors and principals of each tribe. This report is therefore a consensus of many opinions.

From the most northern of the pueblos, Taos, south toward Santa Fe, the ancient center of civilization of the territory, the villages of the pueblo chain exhibit a marked deterioration.

A gradual deterioration in the general appointment of dwellings, in crops, in spirit and assertion of rights, in possessions, is also apparent from this southward toward Santa Fe. The most important and best sustained villages of the pueblos are Taos and San Juan, the most northern; Isleta and Sandia, the most southern; Laguna, Acoma, and Zúñi to the extreme west, while those of least importance are those lying contiguous to Santa Fe.

With this as a center, we may start with its single Indian dwelling as the only relic of the extensive pueblo, which, on the advent of Coronado, stood upon this site, and which is now occupied by a Mexican family. From the little town of Tesuque, a neighbor at 8 miles, we pass to Pojoaque, 2 leagues farther, to find a mere shell, its heart



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PACK TRAIN LEAVING PUEBLO OF TAOS, NEW MEXICO

eaten out by encroaching Mexican and French settlers. Pecos to the east is extinct; San Ildefonso by sales and thefts of lands maintains a precarious existence.

Proximity to centers of white settlement has invariably resulted in the overrunning and cramping of the land tenure of the Indian. The location of the pueblos has in most cases been selected with great judgment by the Indians, and as every foot of land in the territory available for agriculture has long since been taken, all immigration hangs upon the borders of these pueblo reservations. On several occasions I was assured in conversation with the chiefs that no land in their pueblo had been sold, but without exception, on my tour of inspection, which was generally taken with the governor of the pueblo and a few of his men, after our conference, I was able to pick out the houses of Mexican squatters who were either owners or lessees and whose presence among them was variously explained, and in the face of many appeals to the Indian agent or others having a show of authority in government. There is not a single pueblo in the claim from Taos to Isleta that has preserved its grant as confirmed by the Congress of 1858 and with patent signed by the hand of Abraham Lincoln in 1863.

#### TAOS.

Taos, the most northern of the New Mexican pueblos, lies between the Rio Lucero and Rio Taos. Both streams furnish never failing supplies of water. As a consequence, the crops raised by the Indians are remarkably fine. Corn and wheat are produced in about equal quantities. Fruit and vegetables are rarely seen. The farms range in extent from 9 to 13 acres, though some members of the community having large families manage as many as 35 acres, and others variously 30, 24, 18, 16, 10, 8, 6, and 3. These farms yield, when well managed, 30 bushels to the acre. At the Ranchos de Taos, a Mexican village 8 miles distant, a large mill affords ready sale for all they can produce. Many Indians are able to store and hold their grain until prices have advanced, sometimes to 85 cents per bushel. This is the most independent of the Pueblo tribes both in material condition and in its attitude toward strangers. It would be difficult to find in the west, where farming is dependent upon irrigation, a more desirable tract of land than that owned by these Indians. The water, carried in subwaterways, or acequias, commands a large portion of the reservation. Cottonwood trees line the main water courses and larger streams of artificial construction. The fields behind the town toward the mountain are divided by scrub willow, wild plum, and blackberry bushes, and seldom contain more than 3 or 4 acres. One member of the pueblo often owns several plots of ground. If he finds that he can care for more land, he makes application to the authorities of the commune for another section either adjoining or in a different part of the tract. After holding these portions for a period long enough to have him regarded as the owner, he is privileged to sell or rent to a fellow townsman, or to have a part of all his land worked on shares. On the southern border, touched by the Mexican town of Fernandez de Taos, I found several towns worked in this way by Mexicans. Their owners loaf or hunt. After the revolution of 1847, when money was necessary in the pueblo, one-eighth of their land, a strip on the southern border, was sold. This, however, was included in the grant confirmed in 1858, though never properly claimed by the pueblo. On the north three-eighths of the grant covers mountain land. It is supposed that this has deposits of mineral, but the Indian keeps jealous guard upon it and challenges every intruder. He makes no attempt at developing this himself, for since the days when under Spanish rule he mined as a slave the Indian has never shown the slightest inclination to penetrate more than the depth of a plowshare below the surface.

Taos, like several other pueblos, has purchased land outside of its grant. At present a litigation in which the pueblo is the defendant, suit being brought by 6 Mexican settlers, is in progress. A bloodless war over irrigating ditches, which were destroyed, provoked the suit. This is the only community in the range possessed of confidence and pluck enough to take the aggressive for maintaining its rights. All other cases that have come under my notice have proved the Indian to be a prodigy of long suffering patience. A ramble through the groves and fields of this pueblo discloses many little structures, houses of a single room, the summer abode of families engaged in tilling the soil. After harvest these families return to the pueblo. A portion only of the inhabitants leave the town in summer, those owning land near at hand remaining. If, as at Laguna, these summer houses could be made places of permanent abode, the health of the community would be greatly improved. As it is, an epidemic, fastening itself upon the community, finds fertile soil in the crowded tenements. The best thing that could happen to Taos would be the destruction of its 2 great piles of buildings 5 and 7 stories in height, and the building of separate houses, as at Isleta, of but 1 story. The day before I reached Taos 7 children died of diphtheria. Smallpox was also raging. A glance was sufficient to discover the cause. Urine is allowed to stand in large ollas for 3 days. The air is breathed as it rises by the inmates of the upper stories of the buildings. The town of Taos was formerly encompassed by a wall, the remains of which are still seen skirting an irregular space of less than a dozen acres. Within this, and on either side of the stream which intersects it, 2 piles of buildings have been reared, besides other smaller lodges which lie about these centers. The schoolhouse, under the management of a Catholic Indian mission, is a comfortable adobe structure. It is the only building in the village having square and painted window and door jams. It has a seating capacity for 40, though the average attendance has been but 28 for the past year. There were originally no doors or means of ingress on the ground floor of the 2 great structures, but instead